

THE DOCTOR'S DAUGHTER

BY
WILLIAM W. WALTER

"AND THE LEAVES OF THE TREE WERE
FOR THE HEALING OF THE NATIONS"



Digitized by the Internet Archive
in 2025

THE
DOCTOR'S DAUGHTER

REVISED

SEQUEL TO
THE PASTOR'S SON

BY
WILLIAM W. WALTER



PUBLISHED BY
WILLIAM W. WALTER

564 NEW YORK STREET
AURORA, ILLINOIS

COPYRIGHT, 1908
BY
WILLIAM W. WALTER

All Rights Reserved

Registered at Stationers' Hall, London,
and Copyrighted in the United Kingdom
and Great Britain and Ireland,
Her Colonies and Dependencies, and
in all countries signatory to the Berne
Convention.

REVISED EDITION
COPYRIGHT, 1909
BY
WILLIAM W. WALTER

All Rights Reserved

TO

THE TRUE FRIENDS AND CO-LABORERS IN THE VINEYARD OF TRUTH,
WHO HAVE GIVEN VERY HELPFUL AID IN ITS PREPARA-
TION, THIS BOOK IS APPRECIATIVELY DED-
ICATED BY ITS AUTHOR

PREFACE

My motive in writing this book is twofold. I wish if possible to make clear to some of my fellow-men the error and nonsense of the drugging system of healing, hoping thereby to free from the bondage of medication those who are the habitual slaves of the belief that a senseless drug can produce health and prolong life. Having spent seven years and much money in testing the various systems of medication and hygiene, thereby undergoing continually increasing agonies, I was at last driven to despair, and thus impelled to try Christian Science, with the result that in a few weeks, and for a few dollars, I was completely and permanently healed. Incidentally, I will also take occasion to express some ideas of truth which have come to me, and which I hope may be useful to others. I do this in view of the fact that, "Ceasing to give, we cease to have, such is the law of Love."

THE AUTHOR.

CONTENTS

CHAPTER	PAGE
I. DR. THOMPSON'S HOME	9
II. MRS. THOMPSON	21
III. WALTER WILLIAMS	32
IV. GOOD ADVICE	41
V. METAPHOR	55
VI. THE BROTHERHOOD OF MAN . .	78
VII. GOD, THE SOURCE OF HEALTH . .	90
VIII. THE LEAVES OF THE TREE . . .	109
IX. THOUGHT	128
X. TRUE HEALING	160
XI. WHAT TO EAT	177
XII. THE BLIND SEER	211

THE DOCTOR'S DAUGHTER

CHAPTER I

DR. THOMPSON'S HOME

On one of the best streets in the town of Mapleton, Vermont, stood Dr. Thompson's home. It was of goodly proportion and very modern, the old Thompson residence having been torn down and this dwelling erected in its place.

Dr. Thompson was considered a very able physician. In fact, it had often been claimed for him that he was the most successful doctor in that part of the country.

The doctor's family consisted of his wife, Emaline, and a daughter, Gretchen, a girl of seventeen.

Dr. Thompson was a large, portly man, and always seemed to be happy. He enjoyed a joke at all times, and no one laughed more heartily or longer than he whenever there was an occasion.

Gretchen was of the same temperament, being

quick-witted and jolly. She was quite mischievous, and many were the harmless pranks she played upon her schoolmates.

The mother, Mrs. Emaline Thompson, was also of a sunny temperament, despite a sore affliction, which was the one cloud that had appeared in this happy home. It had not always been there, but for seven years Mrs. Thompson had been declared totally and hopelessly blind.

Everything that science and medicine could offer had been tried, but without success. Several operations had been undergone, the best oculists had been consulted, but at last all agreed that Mrs. Thompson's case was absolutely hopeless.

Mrs. Thompson had been a very happy wife and mother, and even this great trouble was borne with more patience and fortitude than that shown by either the doctor or his daughter. Many times the doctor had rebelled in his heart and doubted the justice of God, and upon one occasion, when they were discussing the matter, the mother had said: "Never mind, dear, God must have some good reason for making me suffer;" and Gretchen had answered: "I don't see

what reason God could possibly have for making you blind."

But the patient mother was never heard to complain, and if her cross was heavy to bear, no one ever knew of it from her.

Upon the evening of the beginning of our story, Dr. Thompson was seated in a comfortable chair, reading the Daily News, when Gretchen entered the room and said; "Papa, is there any news of special interest to me in the paper?"

The doctor glanced up at his smiling daughter and said: "Yes, there is."

"Will you please read it to me, papa?"

"One of your friends, who has been away for some time, has returned. Who do you think it is?"

"Papa, has Rebecca Netbar returned? Tell me quick."

"No, it's not Rebecca," said the doctor with a broad smile.

"Then it must be Lettie Wellcris."

"No."

"Miss Katherine Laird?"

"No, it is not a 'Miss,' it is a 'Mister.'"

"Oh, it must be John Temple."

"No."

"Papa, please don't tease, but tell me who it is."

"It is some one you always had a great deal of sympathy for."

"Not Walter Williams?"

"The same. He arrived in Mapelton this morning from Boston, where he and his parents have been visiting for some time with Rev. Mr. Williams' brother, who, I understand, is quite well to do."

"Papa, of course you remember that Mr. Williams resigned from our church and the ministry some time ago?"

"I would not be likely to forget that, for it was a seven-day wonder, and stirred up this town as nothing ever did before or since."

"You remember, too, that he preached a farewell sermon, and in it gave his reasons for leaving the ministry?"

"Yes, I know, dear; and it would not have been such a wonder if he had only changed from one orthodox church to another, because this has happened before; but for a bright man like Mr. Will-

iams to join hands with a lot of faith-cure cranks is something I cannot understand, unless he has developed a mild case of insanity through too much study of the Bible."

"Father, Mrs. Williams and Walter also believe the same as Mr. Williams."

"Oh, it is only natural that they should, for they would naturally follow his lead."

"But it was Walter Williams who first believed in the new doctrine."

"Yes, I know, and I heard it said on the street that he confessed that he was sick only in belief, and not in reality."

"That is true, father, for he told me the same thing himself, and tried to explain it all to me, but I could not understand what he was trying to tell me. But I remember distinctly that you examined him and said that both of his lungs were affected and that there was no hope for him."

"Oh, well, Gretchen, you must remember that I am not infallible. I simply made a mistake in my diagnosis of his case."

"Doesn't it seem strange, papa, that the many physicians and specialists who examined him

should all have made the same mistake that you did, and should have declared him incurable?"

"Yes, that is strange, but more remarkable things have happened — for instance, the turning of the Rev. James A. Williams into a faith-cure crank."

"Papa, don't you think there might possibly be something in Christian Science?"

"Ha! ha! Christian Science! Why the very name is a joke."

"I don't understand what you mean, papa."

"Why the idea of using the two words 'Christian' and 'science' together. It makes me laugh to think of it!"

"I don't see why you should say that, papa. The joining of these two words does not seem absurd to me. I should think that if a man could do a certain thing correctly every time, this man would necessarily have to understand the science of what he was doing."

"Yes, dear, that seems reasonable, but I don't see how that would give any one the liberty to link the two words 'Christian' and 'science' together."

"Father, I feel sure that Jesus Christ was such a man. There is no record that he ever tried to heal any one and failed to do so. It must be that there was a scientific principle or rule underlying his work, and that he fully understood it, and consequently he was always successful. This, coupled with his exemplary life, would give us the right to call him a scientific Christian, or, in other words, a Christian Scientist."

"Well, well, well," said the doctor with a smile, "I suppose this accounts for the disappearance of my 'Science and Health' from its accustomed place in the library. You have been reading that book, I'll bet a new hat."

"Yes papa, I have, and the more I read it the more I want to read it."

"Gretchen, you don't mean to say that you can get any sense out of that book!"

"I certainly do. Yet I am willing to admit that at first some of the statements in it seemed sheer nonsense; but by carefully studying these statements so as to arrive at their meaning I do not find them absurd."

"Well, this is a good joke! Ha! ha! The idea

of a doctor's daughter studying Christian Science and believing in it! Don't you know that if everybody were to believe that stuff my profession would be destroyed, and then we would be compelled to go begging or to the poorhouse?"

"Now, papa, I know you are only joking. You know very well that there is no possibility that the people will turn from their old beliefs all at one time; and if it were possible, all you would need to do would be to learn how to heal in this way, and possibly you would be a better healer than you are now."

"I hardly think so, Gretchen, for, in the first place, I haven't the necessary faith." Then smiling broadly, he added: "No, I think I had better stick to my pills and powders yet a while; for I haven't had much luck in having my prayers answered, and I would consider it a crime to turn over a serious case to an intangible something that might not prove adequate when I wished it most, or when it was most necessary."

"Why, papa, don't you believe in a supreme power — in God?"

"Why, certainly I do. But I am in doubt as to

whether this supreme power is always ready to help us when we need help."

"Papa, Jesus Christ said, '*What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*'"

"Yes, Jesus Christ is accredited with this saying, but I haven't found any one who claims that he ever received all he desired. I myself have desired many things that I haven't received."

"But did you do all that Jesus Christ said you should do?"

"Yes, I think so. I have both prayed and desired, but it didn't seem to work; for instance, in Uncle John's case, I both desired and prayed most earnestly that he might get well, but he passed away just the same."

"We surely ought to pray and desire, but that is not all that Jesus Christ said we must do if we wish our prayers answered."

"What else was I to do, Gretchen?"

Papa, did you believe that your desire would be granted, and that your prayer would be answered, and that Uncle John would be made well?"

"I don't know whether I believed that my prayer would be answered or not. In fact, I didn't give that part of it any thought. I simply prayed, but I was quite certain that his case was hopeless."

"Then you did not do as Jesus told you to do, for he said that we should believe that we receive."

Dr. Thompson gazed steadily at his daughter a few moments, and, as he caught the meaning of her words, he said: "Oh, I see. Simply desiring and praying won't do the work; we must believe that our prayers will be answered."

"Yes, papa."

"Well, that is different. I never thought of it in that way before. Did you learn this out of that Science book?"

"Yes, it is made quite plain in 'Science and Health.' "

"I read a few pages of it, but I didn't see anything as sensible as that in it."

"Papa, 'Science and Health' is the text-book of a science, and needs to be studied thoroughly. Reading it like a story-book will not teach you the science it contains."

"How there can be any science connected with Christianity is beyond my comprehension. However, we have talked enough on this subject, and I am quite sure that the next time you catch a cold you will be calling for some of papa's remedies. Now you had better help your mamma to bed."

"Oh, I'm not a Christian Scientist yet, I'm only a student."

"Ha! ha! I thought you hadn't got foolish enough to refuse my remedies if you should have a cold or headache."

"That may be true, but I haven't had a headache for the last three months, and I don't believe that I shall have them any more."

"That speaks well for the last prescription I gave you."

"Why, papa, I never had it filled. You remember, you told me to have it filled the next time I needed to take something, but I haven't had any occasion for medicine of any kind since."

"I suppose you give Christian Science all the credit for this."

"I certainly do; for if I hadn't taken large doses

of the Christ-truth, I should have been compelled to take large doses of your medicine."

Dr. Thompson's face had a slight frown on it when he said: "That will do for this time. Now go, please, and help your mamma."

Gretchen did not like the frown she saw on her father's face, for it rarely was seen there; so she hastened to obey, and with a cheery laugh left the room.

CHAPTER II

MRS. THOMPSON

Gretchen went directly from her father to the living-room, where she knew that she would find her mother seated in her accustomed place in a large oaken rocker, in which she had left her some time before. Walking up to her, she put her arm around her and said: "Did you get lonesome, mamma? Did I stay too long?"

"No, Gretchen, I was not lonesome, but I did notice that you stayed longer than usual. Did papa have anything of importance to say to you?"

"Yes, mother, several things. The first was that Mr. Williams and his family have returned to Mapelton."

"Is it true, dear, or was he only joking?"

"No, he wasn't joking; he read it in the News. They arrived to-day from Boston."

Mrs. Thompson showed considerable excitement as she said: "Oh, I'm so glad that they have returned, for now we shall get on faster."

Gretchen lowered her voice and said: "Sh! I think we had better retire to our room, as I have several more things to tell you."

The mother seemed to understand and readily consented, and as Gretchen led her into the hall, Mrs. Thompson said: "Good-night, Frank, we are going upstairs to my room."

Instantly the reply came back in a cheery voice: "Good night, dear ones; pleasant dreams."

When Dr. Thompson had the plans of his new house drawn, he instructed the architect to provide for a sleeping-room for himself down stairs, because of the frequent ringing of the telephone and door bell during the night. He also told him to plan for two chambers with a parlor between on the second floor for the convenience of his wife and daughter, and in this parlor, for the past two or three months, mother and daughter could have been found almost every evening. Dr. Thompson had noticed this, and had commented on it, but when told that Gretchen was reading to her mother, and that they went upstairs because it was more quiet there, he was satisfied. Gretchen was reading to her mother from the Bible

and from the Christian Science text-book, "Science and Health, with Key to the Scriptures," by Mary Baker Eddy.

It had come about in this way: Walter Williams, the pastor's son, had been an invalid for years, and because they were good friends and neighbors, Gretchen had often called at the parsonage, out of sympathy, to help make life more cheerful for the invalid. This had gone on for several years, until one day Gretchen became aware of the fact that Walter Williams was getting well. She had commented on it, and had been told by Walter that he was better, and expected soon to be entirely well. When asked what was healing him, he told her that it was the reading and careful study of the Christian Science text-book.

Gretchen had told her mother and father that Walter Williams was being healed by reading and studying this book. Dr. Thompson had laughed heartily, and when Gretchen asked him whether he knew what Christian Science was, he said: "Yes, it is a peculiar kind of faith-cure."

Gretchen was sure that Walter Williams was

getting better, and said so, but she was laughed to silence by her father, and since then she had never mentioned Christian Science in his presence until this night.

Walter Williams had advised her to get a copy of "Science and Health" and study it. Gretchen told him that she believed that she had seen such a book in her father's library, and upon looking there for it, she found it lying a little apart from the rest of the books, with the back of the book turned to the inside of the bookcase. At first she went to the library to read it, but one day her mother expressed a wish to have something different from light fiction read to her, saying that she was tired of hearing so much nonsense. Gretchen then said: "Mamma, there is a book in papa's library that I love to read; may I get it?"

Her mother said that she thought the doctor would not care, so Gretchen brought the book and commenced reading from it, and her mother enjoyed it very much.

On Gretchen's next visit to the Williams' home, she told Walter about it, and he said that he believed that if they would read and study it per-

sistently until they understood the underlying truth, this would restore Mrs. Thompson's sight, because this same truth was making him well. Gretchen said: "Walter, I don't see how reading a book could possibly do that which the best oculists can not do with their instruments."

Walter answered: "God works in mysterious ways, His wonders to perform."

So, for several weeks, Gretchen read from "Science and Health" to her mother, but seeing no miraculous improvement, she gradually went back to her fiction. Some time later, she heard that Rev. Mr. Williams was going to resign from their church, and that, on a certain Sunday, he would preach a farewell sermon. Gretchen was perhaps the only one of that large audience, outside of the pastor's own family, who knew what had caused the pastor to change his views, and she determined then and there not only to read "Science and Health," but to study it persistently, the same as she would study the textbook of any science which she desired to understand.

Gretchen studied hard, and, after several

months, became satisfied that her mother ought to try Christian Science. She then took her mother into her confidence, and explained the best she could what she had learned from the book, and, thereafter, both began a systematic study of the book, usually in their private parlor, Gretchen reading, and both discussing what had been read. On this evening, as soon as Gretchen and her mother reached their room, Gretchen said:

"Mamma, I am afraid that I made papa a little angry to-night."

"How was that, dear?" asked her mother.

"Oh, you know, papa thinks that Christian Science is something to joke about, and that it is a peculiar kind of faith-cure, and I felt that I must defend Christian Science; so I told him that if I hadn't taken large doses of the Christ-truth, I would have been compelled to take large doses of his medicine, and he actually frowned at me."

Mrs. Thompson smiled and said: "If he didn't do anything worse than frown, I don't think there is any very great trouble in store for us."

"I know that he is a dear, good papa, but I

wish that he would stop making sport of Christian Science, and change his views regarding it. If he doesn't, I feel that I shall defend it, come what may."

"Why, Gretchen, I don't see how you can defend Christian Science. In fact, I don't believe that it needs any defense."

"I don't understand you, mamma."

"Gretchen, if Christian Science is the truth, it needs no defense, for it does not matter what my views or your views or your father's views or opinions may be — the truth remains the truth, just the same."

Gretchen looked up at her mother with surprise, then began to smile, and said: "What a silly thing I am, to think that I ought to defend a truth or a principle, for Principle is self-defended. Why, mamma, you are getting to be quite a Scientist. I believe that you know more of the Christ Science than I do, and I have been studying it twice as long as you have."

"You must remember, dear, that I have nothing else to do except to think, all day long. In times past I often felt lonesome when left alone,

but now I thoroughly enjoy catching hold of some tiny thread of the golden truth and tracing it through the maze of human sense and statement to its heavenly Father."

"O, mamma, how beautifully you said that, and how I wish that you could catch the golden thread which would lead to the return of your sight."

"Don't get impatient, dear. We have learned much in the last few months, and now that the Williams family have returned, we can get on faster, for I know that Walter will help us all he can."

"I am sure he will, mamma, and I will take that list of questions and Bible quotations which we could not understand over to him to-morrow and ask him to explain them."

"I am afraid, dear, that you have forgotten that there is some one else in the parsonage now, and so Mr. Williams will be compelled to look up another house."

"That is true, mamma, I had forgotten, and I don't know of a single unoccupied house in this end of town that they could rent."

"I thought you said that Colonel Jackson and his family had gone to California to live, because of the sickness of their daughter."

"Yes, they have gone, but I was told that the property, just as it stands, household goods and all, had been sold to a party from Boston, who is coming here to live."

"Did you learn who it was?"

"No, there seems to be some secrecy connected with the sale."

"What if it were the Williamses? They are from Boston."

"O, mamma, it couldn't be. That house is worth a great deal of money, and Mr. Williams has had so much sickness in his family that it has been hard work for him to make both ends meet."

"I suppose it is as you say, but I wish it were they. How we could enjoy talking Science with them."

"Well, I will try to locate them to-morrow morning, and as soon as I do I will ask Walter those questions."

"Hadn't we better let them get settled first before we trouble them with a lot of questions?"

"I suppose we had, but I am so anxious to have those questions answered, especially that one about the leaves of the tree being for the healing of the nations."

Mrs. Thompson smiled and said: "I can not help thinking that there is something important hidden behind these simple words, and perhaps Walter or Mr. Williams can tell us. Now I think we had better retire."

"Very well, mamma. I will help you to bed, and will go myself, but I doubt very much whether I shall be able to go to sleep at once, for I am a little nervous and impatient in anticipation of meeting the Williamses to-morrow."

"You can soon overcome this, if you will but remember that there is only one power, one causation, that is God, and therefore nothing can make you nervous or impatient, neither can the homecoming of the Williamses make any untoward conditions for you, for God governs all wisely and well."

"O, mamma, I do forget this so often, and think that all manner of things have power to disturb me, when, in reality, they have no power

to do so; for if God, good, is all-power, then nothing else has any power. Now good-night, dear mamma, and may you rest peacefully in the arms of divine Love."

CHAPTER III

WALTER WILLIAMS

Gretchen arose a little earlier than usual the next morning, and, as soon as breakfast was over, read aloud to her mother the Bible lesson and the correlative passages from "Science and Health," as Walter Williams had shown her how to do. The mantel clock struck nine as she finished, and then she arose quickly and said: "Mamma, I can't wait another minute. I must find out whether the Williamses have come back to stay, or whether they are here on a visit. I am going to ask Mr. Hartley, the real estate man. He probably will know, for he is a close friend of Mr. Williams."

"Very well, Gretchen; but I think it would be more proper if we waited for Mrs. Williams to pay us a visit first."

Gretchen paused and said quietly: "Do you think so?"

"Yes, dear, I do."

"But, mamma, may be they won't call for a week or two, and it may be that they are only here on a visit, and would not have time to call on us, and then I would not see them nor have my questions answered. There would not be anything wrong in my asking Mr. Hartley whether they have come to Mapelton to live, would there?"

"No, I guess there would be no harm in that."

"Then I will go at once, for I shall not be at peace until I know."

Hastily pinning her hat in place, she started for the door, and as she went she called to her mother: "I will not be gone long." Reaching the door she opened it and saw a young man with his hand outstretched to ring the door-bell. Gretchen stepped backward and exclaimed, "Walter Williams!"

"You guessed it the first time," said the young man, smiling broadly. Then lifting his hat, he held out his hand and said, "I am very much pleased to see you again."

Gretchen took the outstretched hand, but said nothing, not having recovered from her surprise. Walter Williams, for it was indeed he, stood

silently, looking at Gretchen, wondering at her silence, and then he heard her mother ask: "Who is it, dear?"

The answer was a merry peal of laughter, and then Gretchen said: "It is the prodigal son returned." She now held the door wide open and said: "Come in, Walter, I am more than pleased to see you."

Walter stepped inside, and Gretchen took him to the living-room, where her mother was seated in her arm-chair. After cordially greeting the young man, she said to Gretchen: "So you have found what you sought so soon, have you?"

Gretchen answered coaxingly: "Now, mamma, please don't say anything more on that subject."

"Very well, Gretchen, I will not say anything more if you don't wish me to."

"That isn't fair, Gretchen, to stop your mother from explaining. You have aroused my curiosity and now you ought to satisfy it," put in Walter.

"Please let it drop, Walter, and tell me all the news from Boston."

"No, I shall not say a word about Boston until

you explain," said Walter, with a smile on his face.

Gretchen turned her head rather defiantly and said: "Well if I must, I will, but really there is nothing to it."

"I am listening," said Walter.

"Then I'll tell you the whole story. Papa read in the paper last night that Mr. Williams and family were in town, and I wondered whether you were here on a visit or to stay; and because I had so many questions to ask you regarding Christian Science and the Bible, I became anxious to learn how long you are going to stay. And so this morning, I put on my hat and started down to ask Mr. Hartley about it, as I felt sure that he would know, and when I opened the door, there you were, and that accounts for my surprise at seeing you so unexpectedly."

Walter laughed and said: "I imagine that I was as anxious to see you folks as you were to see me, as I wished to learn how much progress you have made in your study of Science."

"O, I am sure that we have gained in our understanding, mamma especially, but there are

several things that puzzle me. I have looked at them from every point of view, but could not understand them, and there they stand to this day and they look large as mountains."

They all smiled, and Walter said: "I have noticed one peculiar thing about such mountains. It is this: If we stand at a distance and look at them, they seem to grow larger, but if we continue straight ahead, the nearer we get, the smaller they seem to be, and when we get right up to them, we discover that they are not real, but mere shadows which melt in the light of understanding. However, tell me about some of your questions."

"Oh, I have a whole list of them, and I'm afraid that it will take days and days to answer them; but first tell me, are you going to make your home in Mapelton?"

"Yes, father has decided to practice here,— at least for a time."

"Has your father taken up some other profession?" asked Mrs. Thompson.

"Yes, Mrs. Thompson, father has been studying Christian Science every spare moment for the

past year, and three weeks ago he took class instruction and he intends to practice Christian Science in Mapelton."

"So your father is a Christian Science practitioner. I am so glad," said Mrs. Thompson.

"And I am glad that you are going to live in Mapelton; for it will be so handy for me to ask you all about Science," said Gretchen.

"You give me credit for knowing more than I really do. There are many things about this Science that I do not as yet understand, and some of your questions perchance I may be unable to answer," said Walter.

"Then you can ask your father and he will tell you all about it."

"Yes, I can ask him and he will be pleased to tell me anything that he knows of this Science, but we must not forget that it is the work of a lifetime to learn all about it."

"Walter, I am hardly able to account for the great pleasure it gives me to silently ponder over the Bible lessons, as given in the Christian Science Quarterly, even though such thinking does bring up many questions that I cannot answer. For-

merly, I always considered the reading of the Bible very dry and uninteresting."

"There seems to be a golden thread of truth woven through every verse of the Bible, and after we once get hold of this golden thread, the search to find its end becomes a pleasure, and the hard work we seem to have in discovering this thread is forgotten in the joy and beauty and love it brings into our lives," said Walter.

"I agree with you, Walter, and although at first it seemed as though I should never be able to grasp even a little of this truth, and perhaps I do not even yet comprehend much of it, nevertheless I have been repaid a thousand fold for the time spent in the search, for it has given me hope, where before I was in despair," said Mrs. Thompson.

"I, too, was hopeless, and this truth gave me hope, then faith, and now I rejoice in a little understanding. This has changed my life to such an extent that the past seems like a dream; in fact, I have practically forgotten all of my past ills by persistently contemplating my present blessings," said Walter.

"I hope that the time will soon come when mother will be able to say the same," said Gretchen.

"It will surely come, if she persists in her search for the Truth. Now I must change the subject and tell you of my errand. I came over to tell you that we have taken possession of Colonel Jackson's home, and mother wishes me to give you all an invitation to call as soon as you feel so disposed."

"O, Walter, then it was your father who was the 'party from Boston' that bought the place; I am so glad," said Gretchen.

"I, too, am very much pleased to hear this, and perhaps a little selfishly so," said Mrs. Thompson.

"No, Gretchen, father did not buy the place, but it now belongs to him. I will tell you all about it at some other time. I must be going now, for it is lunch time," and, rising, he started for the door.

"Please don't go; for you haven't told us of your Boston trip, and I have so many more questions to ask you," said Gretchen.

"I am afraid your questions will have to wait, as I really must be going." Then, turning to Mrs. Thompson, he added, "Good day, Mrs. Thompson, and remember, mother will be expecting you all."

"I thank you ever so much for your call, and you may tell Mrs. Williams that we shall call soon," said Mrs. Thompson.

"Very well, I will tell her," answered Walter. Then bidding Gretchen a hearty adieu, he took his hat, and a few moments later was telling his parents of his visit.

CHAPTER IV

GOOD ADVICE

It was just after luncheon of the day following Walter Williams' visit to the Thompsons that Gretchen asked the question: "Mother, are you going to call on Mrs. Williams to-day?"

Mrs. Thompson smiled and answered: "I suppose I will have to, if I care to have peace, for I know that you will keep teasing until I go; but really I think it is a little too soon; we ought to wait a few days."

"Mamma, I don't see why we should; it is only a mere matter of form. You know that their house was all in order; and, besides, we are old friends."

"Very well, dear, we will go to-day, and you can get us both ready, for I must confess that I am just as anxious as you are, Gretchen, to visit Mr. and Mrs. Williams, and hear about their Boston trip."

"All right, mamma, I will soon have us both

ready." So, shortly afterward, they were seated in the parlor of the Williams' new home, chatting gaily with Mr. and Mrs. Williams and Walter.

After some little time, Gretchen, in answer to a question, said: "Yes, we read that Colonel Jackson's home had been sold to some person in Boston, and when papa read that you and your family had returned to Mapelton, we wondered if it really was Mr. Williams who had bought the place. Later, however, we decided it could not have been you, but we were mistaken."

"No, Miss Thompson, you were not mistaken. I did not buy this home myself. My brother Donald bought it and gave it to me in gratitude for the healing of his wife. I really did not wish to accept it, but he insisted, saying: 'Why, James, the price of that house is a mere bagatelle to me; in fact, it is no more to me than a dollar would be to the ordinary person'; and knowing this to be true, I at last accepted the house and decided to come here to live."

"Walter tells me that you are now a practitioner," said Mrs. Thompson.

"Yes, I have had class instruction, and I intend

in the future to devote my entire time to the healing of the sick," said Mr. Williams.

"What was Mrs. Donald Williams' trouble?" asked Gretchen.

"The doctors claimed it was a fibroid tumor, and that an operation was necessary, and as Mrs. Williams was in a very delicate state of health, it seemed a very dangerous thing to attempt," said Mr. Williams.

"And she was healed through Christian Science?" asked Gretchen.

"Yes, through my understanding of the Christ Science she was healed," answered Mr. Williams.

"How I wish you would tell that to papa, and also bring him such proof as would make him stop calling Christian Science a joke," said Gretchen.

"Miss Thompson, do you think it would be a greater task to prove to your father the fallacy of *materia medica* than it was to prove to me the fallacy of old theology?" asked Mr. Williams.

"I hardly know which would be the greater task; but, Mr. Williams, you never ridiculed Christian Science," said Gretchen.

"No, I never ridiculed it, but I was so prejudiced against it that I preached a sermon publicly condemning Christian Science; and if I had been able to destroy it, I would have rejoiced in doing so. Yet, my son Walter, by being careful and persistent, won the day, and now I truly rejoice if I be counted worthy to be called a Christian Scientist."

"Then you think it possible to win the doctor away from his belief in the curative properties of medicine?" asked Mrs. Thompson.

"I should hardly call it winning him away; still he can be made to understand the nonsense of such a belief, but it cannot be done by mere talk; it must be proven to him by deeds. Please remember that there are many able physicians who have forsaken medicine for Christian Science," said Mr. Williams.

"I have heard that some who were medical doctors now practice healing through Christian Science," said Gretchen.

"And yet it seems almost incredible to me to think of Dr. Thompson changing about," said Mrs. Thompson.

"Not any more so than it was to me to think of the Rev. Mr. Williams 'changing about,' as you call it," laughingly answered Mrs. Williams.

"Well, I am going to try to do as Walter did. He convinced his father of the fallacy of old theology, and I shall try to convince my father of the fallacy of *materia medica*," said Gretchen.

"Bravo, Gretchen," said Mr. Williams. "And to begin with, I will call your attention to one of the verses in Matthew, which reads: '*Be ye therefore wise as serpents, and harmless as doves.*' Obey this, and you will accomplish your desire."

"I am afraid that I shall have a harder time to accomplish my work than Walter did to accomplish his; for he had the Bible to refer you to," said Gretchen.

"Yes, Walter had the Bible to help him prove his statements, and this same Bible contains all the proof necessary to convince your father of the fact that a lifeless drug cannot heal disease or prolong life," said Mr. Williams.

"Mr. Williams, if I should ever be able to get my father to consent to talk with you on this sub-

ject, would you argue the subject with him?" asked Gretchen.

"Miss Thompson, Christian Science is a true science and is a knowledge and exposition of immutable facts, and therefore it is not a subject suitable for argument, any more than is the subject of mathematics. Neither my opinion nor your father's opinion regarding Christian Science would change the facts pertaining thereto in the least, and therefore to argue about it would be a waste of time for both of us; but if your father should at any time wish to hear of this Science, I shall be more than pleased to make plain to him whatever I may know of it."

"Thank you, Mr. Williams, and may I ask you how I should begin this work?"

"I should begin by proving to myself the simpler things pertaining to Christian Science, and then by illustration point out the facts to your father. However, I think Walter might be able to help you in this regard, as he seems to have the faculty of illustrating or explaining almost any point that may be brought up," said Mr. Williams.

"Father, you flatter me," smilingly said Walter.

"I don't think your father means to flatter you. The fact is, I had noticed your ability in that direction before you went to Boston, and if you will agree to help me, I know we shall win," said Gretchen.

"Miss Thompson, always remember that in every good work God is with you; and when you are working with Him, what can possibly withstand you?"

"Thank you, Mr. Williams; your words give me both confidence and strength, for the work I wish to accomplish is a good work. I am working with only one thing in view, which is the restoration of my dear mother's sight, and I want papa to see the truth, so he will not be opposed to mamma's taking treatment," said Gretchen.

Mrs. Thompson's sightless eyes filled with tears as she said: "Gretchen dear, I discovered some time ago that your impatience in seeking for this truth was not because of yourself, yet I do not think we should say that papa is opposed to my taking treatment. Remember, we have never asked him," said Mrs. Thompson.

"That is true, mamma, but I am sure that papa would laugh us to silence if we were to ask him at the present time to try Christian Science," said Gretchen.

"That would be only natural, Miss Thompson, because of the limited knowledge your father now possesses regarding this science," said Mr. Williams.

"You see, Gretchen, your work is before you. Break down your father's ridicule, as I did my father's prejudice, by illustration, explanation, and sound reasoning. I, for one, stand ready to help you in your good work," said Walter.

"And I," "And I," said both Mr. and Mrs. Williams.

"I, too, will do all I can to bring this truth to my husband," said Mrs. Thompson.

"Then papa might as well surrender at once; for with all your help his chances of escape are very small," said Gretchen.

They all laughed at this sally, and Mr. Williams said: "Remember, no force can be used, you must be wise and harmless."

"I appreciate that fact, for if I were to try

force, papa would resent it. The thing to do is to appeal to his reason and common sense."

"That is right, Miss Thompson; give him food for thought and he will digest it in his own way and time," said Mr. Williams.

"I wish I knew where to start. Walter, can you not suggest a way to begin?" asked Gretchen.

"I think circumstances must govern that somewhat, but if I were you and had the chance, I should ask your father to explain how a senseless drug can possibly know where the ache or pain is located that it is supposed to cure," said Walter.

"That is just the thing, and if papa is at leisure to-night, I will manage in some way to call his attention to the nonsense of thinking that a senseless thing like a drug can possibly know anything about pain or disease. I wish he were at home now; I would begin at once," anxiously exclaimed Gretchen.

"Not so fast, Miss Thompson. Remember that one shot never won a battle, and you must learn to be patient, for patience will and must have its perfect work," said Mr. Williams.

"Mr. Williams, you are right. Gretchen, you

must not expect to take your father by storm, nor think he will believe in Christian Science simply because of one illustration," said Mrs. Thompson.

"Your mother speaks truly, and if you wish to point out the truth to your father, you must do nothing without careful thought, and never allow your excitement or enthusiasm to overcome your ability to think clearly, or you may find yourself in the predicament of the old sailor when he became the proud possessor of his first boat. Did you ever hear the story, Miss Thompson?"

"No, I don't believe I ever did. Please tell it to us."

"Seeing that it fits some cases so well, I will do so. An old sailor, having worked hard for many years, managed to save enough money to buy a small boat, and he told all his friends that on a certain day he would try it for the first time. A great many of his friends came down to the river to see him off on his first trip, and in his enthusiasm he was not as careful as he should have been, and neglected to tie a rope to his anchor. When he got into mid-stream, his engine broke and his

boat began to float down stream. He became greatly excited; for he knew that not far away there was a fall in the river which was dangerous. About this time he thought of the anchor and called to his son who was with him on the boat: 'John, throw the anchor! throw the anchor!' John picked up the anchor and, seeing no rope attached to it, replied: 'There is no rope tied to it.' The old sailor shouted: 'Throw it anyway, it might do some good.'"

Everybody laughed, and Gretchen said: "I hope I will not say anything as foolish as that."

"Hardly any one would unless he were excited; so it behooves us to be calm at all times," said Mr. Williams.

"Mrs. Williams, when you were at Boston, did you attend the Christian Science church there?" asked Mrs. Thompson.

"Yes, indeed, and we are all members of the Mother Church, and hope in due time to be members of the church here," answered Mrs. Williams.

"Then you will attend the local Christian Science church?" asked Mrs. Thompson in a doubting way.

"Certainly we shall, Mrs. Thompson. Would you consider it right for us to come to the true God, the God made known through Christian Science, to be healed and then go to a church which represents our old imperfect belief of God and give thanks there? If we did, we should only be following Christ for the loaves and fishes, and not for salvation," said Mrs. Williams.

"Are you not afraid of the comments of your old friends and neighbors?" asked Mrs. Thompson.

"Mrs. Thompson, do you think it would be reasonable to expect me to give up the God who healed me and my son, simply because of the comments of those who do not understand?" asked Mrs. Williams.

"No, certainly not. I see your position. You have found the truth and know it, in fact have had proof in plenty, and nothing could make you believe in the old doctrines again," said Mrs. Thompson.

"That is it, Mrs. Thompson. Many of the old doctrines were simply beliefs; the new teaching is not a belief; it is builded on understanding and is capable of being proven," said Mrs. Williams.

"I should like very much to attend one of the Science services some time," said Mrs. Thompson.

"So should I, mamma," added Gretchen.

"And I would be very much pleased to have you do so, as I believe you would be profited by the service," said Mrs. Williams.

"Yes, Gretchen and I will attend some time; but, at the present, we had better do nothing which might offend the doctor," said Mrs. Thompson.

"I believe you are right, Mrs. Thompson; for it is not best to antagonize those whom we wish to bring to the light," said Mr. Williams.

"Now I think we had better be going; and I assure you that I have spent a most pleasant afternoon, and I hope you will all come to see us soon," said Mrs. Thompson.

"Must you really go?" asked Mrs. Williams.

"Yes, Mrs. Williams, we must. It is nearly five o'clock and papa tries to be home for dinner at six," said Gretchen. Then taking her mother's hand she carefully led her out of the house, told her how many steps there were down to the sidewalk, then turned and said: "Now don't

forget to come over at your first opportunity as I may need your help," and laughing gaily, they started down the walk toward their home.

CHAPTER V

METAPHOR

It was five minutes of six when the doctor arrived home, and, a few minutes later, he was seated at the table with his wife and daughter. He seemed to be in a very jolly mood and chatted gaily during the meal, and, as he arose, Gretchen asked: "Papa, are you going to be at home this evening?"

"Yes, dear, I expect to. Why do you ask?"

"Because mamma and I would like to spend the evening with you."

"I should be very glad to have you, as I have very little to do to-night, and, if no one calls, we can spend the whole evening together in the parlor. I have about ten minutes' writing to do, and then I will be with you."

A few minutes later Gretchen and her mother entered the parlor and they were hardly seated before the doctor entered with a broad smile on his face. Gretchen noticed it and said: "What are you smiling at, papa?"

The doctor seated himself in an easy rocker and said: "I had quite a mishap last night, or rather my horse did."

"Your horse!" ejaculated Gretchen in surprise.

"Yes, dear. I think it was about one o'clock in the morning when I received a telephone call to come to the home of Mr. Travis as soon as possible. So I hurriedly hitched up old Nancy Hanks, and drove her as fast as I could to the Travis farm, which is about seven miles in the country. When I got there, she was pretty warm, but I didn't stop to tie her for I expected to come out again soon. But the case was a desperate one and needed immediate attention; so I started to work at once and forgot all about Nancy. Well, after I had worked about two hours and my patient was resting easier, I happened to think that I had not tied Nancy; so I hurriedly went out to the road, but she was nowhere in sight."

"Why, papa, since when — " began Gretchen, but the doctor cut her short with: "Now wait, dear, till I have finished. As I was saying, Nancy

was nowhere in sight, and as day was just breaking, I decided to go down the road a piece to see if I could find any trace of her. When I had gone about a quarter of a mile, I saw her standing with her front feet fast in the mud in a ditch, and her nose stuck clear through a barbed-wire fence. I thought she was surely dead, and began to examine her carefully. I found that she had injured her right foreleg and had bruised her head terribly on a post,—in fact, you would not have recognized her by looking her in the face, and she did not move a muscle. I leaned over and examined her pulse. That seemed all right; so I gave her tail a twist or two, but she never moved. Then I examined her again and found that she had ruptured a main artery. I patched this up, and then tried twisting her tail again, and after I had twisted it about twenty times, she gave a snort and began to tremble all over. I immediately jumped into the rig and pulled back on the lines and she started to back up. When I got her on to the road, I turned her around and was soon back at the Travis farm. I tied her carefully, went to see my patient, found her improving, and then

started for home, but Nancy limped so badly that it took me nearly an hour to get here. I immediately took her down to the hospital and they had her all fixed up this afternoon, and I drove her home to-night."

As soon as he stopped speaking, Gretchen said: "Why, papa, I didn't know that you owned a horse!"

The doctor laughed long and heartily, but did not answer. At last Mrs. Thompson said: "Frank, please explain, so that we may laugh too."

"Very well, I will. As I said before, early this morning I was called to the Travis farm; so I jumped into my runabout and was soon there. But in my hurry I didn't shut off the engine — and I suppose the vibration of the machine must have gradually engaged the clutch, and then down the road went my runabout, jumped into a ditch and jammed the radiator up against a post, and when I came up, I found the right tire badly broken. I then examined the pulse — the gasoline — and found it all right. Then I twisted her tail, that is, the crank, but did not get the engine

to start. I then found a main artery — a battery wire — broken. I patched this then twisted the tail (the crank) some more, and she snorted, that is, the engine started. I suppose you can now guess the rest.”

Then the doctor laughed again and the rest joined him. At length, Gretchen said: “That is a good story, papa. The way you told it brings to my mind the thought, that much in the Bible is written after this fashion; that is, in allegory and metaphor, and seems hard to understand until we get the key; then it is simple enough. We readily understood your meaning after you said that it was your automobile. This enables us to understand Paul’s statement that, ‘*The letter killeth, but the spirit giveth life.*’ For example, as long as we accepted your words literally we could not understand; but when we comprehended the hidden meaning of your words, we readily understood. I also heard a good story this afternoon.”

The doctor asked her to tell it, and Gretchen told him the story of the old sailor and his boat. The doctor laughed heartily and said:

"If I laugh much more, I won't have any breath left."

"Then let us change the subject, papa. I would like to ask you a question."

"Very well, Gretchen, I am listening," said the doctor.

"It is this: Suppose a person has an ache somewhere in his body, how does the medicine which you give know where it is?"

"Ha, ha! I believe I see another joke, and I expect I will have to be careful or I will be caught."

"No, papa, there is no joke about this; I am simply asking for information."

"Then I will explain. It is not the medicine that knows where the pain is; it is the doctor who knows. If the trouble is with the kidneys, he prescribes a medicine that will act on the kidneys. If some other organ is affected, the physician prescribes something that will act on that organ," said the doctor.

"But how does the medicine know when it gets to the kidneys?" asked Gretchen.

"It doesn't know when it gets to the kidneys; it simply acts when it gets there."

"If the medicine doesn't know when it gets to the kidneys, what is to prevent it from acting either before it reaches them or after it has passed them?"

"This has been determined by careful experiment," said the doctor.

"Then certain medicines always act the same on certain organs, do they, papa?"

"No, not always; the condition of the patient makes a difference in the action of the medicine."

"Then how can you be guided by past experiment, if each person's condition makes the medicine act differently? If this be true, each dose of medicine must be an experiment."

"So it is, after a fashion, and that is why my profession is called the 'practice of medicine,'" said the doctor.

"But, father, how can you know just what medicine to prescribe if medicine acts differently on different people?"

"My dear, you would not want any one to prescribe a remedy for you who did not know what he was prescribing, would you?"

"No, certainly not; but why prescribe at all,

if you do not know just how the medicine is going to act, for it might act fatally on the patient?"

"Not necessarily so. You see, we always watch a patient closely and if we see that the medicine we are giving is not producing the desired results, we try something else, and eventually we give the right thing."

"That is, if the patient doesn't die under this experimentation, or get well in spite of it," said Gretchen.

"Now Gretchen, don't you think that you are a little severe on the medical profession?" said the doctor with a broad smile.

"Isn't what I said true, papa?"

"Then you think that I, as a physician, am an unnecessary person around the sick-room?"

"On the contrary, I think that a physician is a very necessary person, especially if the physician is a calm and fearless one. What I am decrying is the using of medicine, when the medical fraternity themselves state that there is no telling just what effect the medicine they prescribe will have on their patients."

"But what would be the use of calling a doctor

if he were not to prescribe or do anything for the patient?"

"Papa, did you ever stop to think that nearly always the mere presence of the doctor has a very beneficial effect on the sick?"

"Yes, I have, many times," said the doctor.

"And what do you suppose produces the change?" asked Gretchen.

"Why, I could not say, unless it relieves their fear, or something of that kind."

"Then it is fear that produces or aggravates their sickness, and if quieting their fear makes them feel better, it would be natural to suppose that if we knew of a method whereby we could entirely destroy their fear, they ought to get well; at any rate, I don't see what benefit can be derived from giving medicine to a patient, if the main thing that ails him is fear," said Gretchen.

"Quite a speech, Gretchen, but your logic is lame. It is true that it would be folly to give a person medicine if his only trouble was fear, but how about a person with an inflamed throat or a stomach ache?" asked the doctor.

"I did not know that the person who had an

inflamed throat or a stomach ache did not respond to the beneficial effects of the doctor's presence; I supposed it was quite general in all cases, no matter what the ailment was," said Gretchen.

"So it is, but I have never had any person tell me that he got over his illness simply because I went to see him. At any rate, I have always found it necessary to leave some medicine to free him from his pains."

"And did the medicine do it every time?" asked Gretchen.

"No; as I told you before, I sometimes found it necessary to change the medicine."

"Then, papa, you are not positive as to just what causes the change for the better in some patients when the doctor arrives, unless it is because he allays their fear."

"It is the only conclusion I can arrive at," said the doctor.

"Papa, don't you think that the real solution might be in their change of thought. Before the doctor arrives on the scene, the patient is full of fear, and doubts whether he will get over his illness; but when the doctor appears the patient's

fear is somewhat allayed, as he believes that the doctor knows what is the matter with him and has faith in the remedial effect of the medicine prescribed. Then too, the calling of a physician is in accord with the general mortal belief that both doctor and drugs are necessary to effect a cure, and when this erroneous belief is complied with, it tends to relieve the general mental situation, and also tends to change the patient's thought from despair to hope, and the body often shows forth the new conditions of thought.

"Yes, the medical profession have long ago discovered that the mind of the patient has considerable to do with his recovery, and that is why I always tell my patients to be as cheerful as they can."

"Frank, do you think that the medicine acts quicker or better if the patients are cheerful? If not, why do you tell them to be cheerful?" asked Mrs. Thompson, who up to this time had been an attentive listener.

"No, it is not because I think the medicine will act quicker or better, but because I want the co-operation of the patient's mind," said the doctor.

"Papa, don't you think that a patient might get well merely by changing his mind, or thought, without the aid of medicine?" asked Gretchen.

"Yes, I have known cases in which the recovery came in that way, but they were cases of 'mental trouble.'"

"Then you don't think that the mentality has any bearing on an inflamed throat or a stomach ache?" asked Mrs. Thompson.

"No, certainly not," answered the doctor.

"Then why do you seek the co-operation of the patient's mind in cases of this kind?" asked Mrs. Thompson.

The doctor did not answer at once but began to look, first at his wife, then at his daughter. At length he said: "I believe that this is a conspiracy against my profession, and I will have to be more careful in what I say to you."

"Papa, don't you think that a sore throat or stomach trouble might be caused by a certain condition of thought?"

"I see no way of connecting thought with a sore throat or stomach trouble. Of course, a person who is not of sound mind might imagine

such a thing, but in reality, the throat or stomach would be all right."

"What do you mean by 'reality,' Frank?" asked Mrs. Thompson.

"I mean that, upon examination, the throat or stomach would be found in a normal condition."

"Papa, I recently met a lady who was a beautiful singer, and she told me that one night while she was singing at one of the theaters, some one cried 'fire,' and it gave her such a nervous shock that thereafter, whenever she attempted to sing in a theater, the nerves, cords, and muscles in her throat would seem to contract so that she could not sing. But when she sang at home, this trouble did not bother her. Now would you call that a mental trouble?"

"No, I should not call it a mental trouble, as it is clearly apparent that it came from a shock to the nervous system."

"But why should it bother her only when she attempts to sing at a theater?"

"Because the nervous shock was received at a theater," answered the doctor.

"Then you believe that the nerves, cords, and muscles can think and reason and remember?"

"I do not catch your meaning, Gretchen."

"It is self-evident that if the nerves, cords, and muscles could tell when they were at the theater, and when they were at home, they must be able to think and reason," said Gretchen.

"Ha, ha! What a poor logician you are. No, dear, the nerves, cords, and muscles did not know when they were at home or at the theater, but your lady did."

Gretchen smiled and said: "I think, papa, that you are the poor logician; for according to your words, the nerves, cords, and muscles did not know when they were at home or at the theater, but the lady did, and consequently her throat trouble must have been of mental causation."

"Well, well, well," said the doctor, "I suppose that I will now be expected to pull down my flag and surrender, but I won't."

"Frank, I don't see what else you can do," said Mrs. Thompson.

"It seems to me that you have overlooked the fact that this throat trouble was caused by

some one crying 'fire,' and not by the lady's mind," said the doctor.

"No, I have not overlooked the fact, and now I should like to ask whether you think the nerves, cords, and muscles of the throat heard this cry of fire or whether it was the lady's mind."

The doctor smiled and said: "Properly speaking, I should say that it was the lady's ears that heard the cry."

"Papa, did you ever stop to think that the ear without mind or consciousness can not hear? For instance, the ear of the corpse does not hear," said Gretchen.

"I suppose that, in self-defense, I shall be compelled to explain the process of hearing. You both know that sound travels in waves. These sound waves strike on the ear drum and cause it to vibrate. This vibration is communicated to what is called the hammer and anvil and then is carried on a nerve to the brain and the brain then distinguishes the difference between sounds, and through this process, they become intelligible to man. And as the cry of 'fire' is always a startling sound, the brain flashes a warning

over other nerves to the various parts of the body, and when this is done abruptly it causes a shock; and, in the case of this lady, the shock affected the nerves, cords, and muscles of the throat. So, you see, her condition could not be from a mental cause. Do you not agree with me?"

"If this were all there was to the process of hearing, I could not do otherwise, but there must be something more to it. If there were not, some of those whom we call dead could hear; for in some corpses the ear and ear drum, the hammer and the anvil, also the nerves and brain are all in their respective places and are in perfect condition, but they do not hear," said Gretchen.

"Of course not; they are dead, and therefore, are not conscious of sound."

"Then, it must be the consciousness, the mentality, the mind that hears, and not the ear, nerves, or the brain; and, in a manner, we could say that these to human understanding are only the instruments through which mind hears. For instance, take an electric motor. It is without motion or power until electricity is turned into it. Then the motor moves, and we say it has power

that is, the motor expresses or shows forth the power of electricity. So it is in human belief with our bodies. They are motionless, sensationless, and without power, and merely express the mind that governs them. In the case of the motor, we say that the electricity or electric fluid flows through a wire and gives motion and power to the motor. We can not see this electric fluid as it passes through the wire, but we can see its expression, that is, its action, in the motor; and under certain conditions, if a person touches this wire, he can feel it, and the shock produced sometimes brings on such extreme fear that the person is said to have been deprived of life through it. In like manner, the body responds to the mind, that is, to the thoughts, and in some cases the shock produced by thoughts of fear have seemingly resulted in instant death; but in reality, there wasn't any death, as the body never had any life to lose. Can you now see why this lady's throat trouble was of mental origin?"

"No, I can not. But I can see something else, and that is, that you have been trying to convince me that Mrs. Eddy, with her Christian

Science theory, knows more about the human body and its ills than the medical fraternity. You let the cat out of the bag when you said that, in reality, there isn't any death. I recognized the statement as belonging entirely to her, and as I am too busy to throw away my time discussing such nonsense, I think we had better call our discussion at an end. Besides, I have not had time to read to-day's paper and I wish to do so before I retire."

"Oh, papa, you are not angry at what I said, are you?" asked Gretchen in an anxious tone of voice.

"No, dear, I am not childish enough to get angry at such nonsense, and if you and your mother can find any pleasure in the study of Christian Science, I have no objections, but I don't want you to bother me with any more of it."

"Now, Frank, please don't say you will not talk with us on this subject any more, for Gretchen and I thought that perhaps, by discussing this with you, we might be able to convince you that it is worth while to try Christian Science treatment for my sight," said Mrs. Thompson.

Doctor Thompson had picked up his paper preparatory to reading, but now laid it down again and said: "I now see your motive for all this Christian Science talk and I would be the last person on earth to lay a straw in your way. Wife, can it be possible that you again have hope after the many failures to cure you?"

"Yes, Frank, I do hope again."

"Then I am ready to thank Christian Science for that; and if it never does more for you, I will not say anything against it again; but to believe its teachings is beyond me."

"Suppose I should regain my sight?"

"Wife, I do not wish to destroy your hope, but to restore your sight is impossible," said the doctor.

"It may be an impossibility for *materia medica*, but not for God."

"Emaline, if Christian Science restores your sight, it must in fact be a science, and I will agree to study it until I know how it was done."

"Then you would have no objections to my taking Christian Science treatment?"

"Not in the least, and I pray God that it may do the work."

"Thank you, Frank," quietly said Mrs. Thompson, as her eyes filled with tears.

Gretchen arose from her seat and going up to her father, she put her arm around him and said, "O, you dear, good papa." There was silence in the room for a few minutes, as all their hearts were too full for speech. At length, the doctor asked if there were any practitioners in Mapelton who were considered good healers by the local Scientists.

"Yes, Frank; perhaps you remember that Mrs. Williams' healing was brought about by a local practitioner, a Mrs. White who lives on Grand Avenue."

"Then if you think she is capable of handling your case you had better see her at once."

"Frank, if you have no objections, I would like to put my case in the hands of Mr. Williams, who has decided to engage in the healing work here."

"Do you mean the Rev. James A. Williams?"

"Yes, Frank."

"Well, as I know nothing at all about this treatment, I will leave the selection of the practitioner to you."

"Then I shall ask Mr. Williams to take my case."

"Will it be necessary for him to call here every day?" asked the doctor.

"No, Frank, the work can be done by absent treatment entirely, if you wish it."

"That will not be necessary, only I thought it might not look well for a Christian Scientist to be calling on a doctor's family every day. And as for absent treatment, I have less faith in that than in present treatment, if such were possible."

"Why, papa, practitioners often treat people who are hundreds of miles away and whom they have never seen."

Doctor Thompson sadly shook his head and said: "Wife, I cannot understand how a woman of your intelligence and common sense could have been led to believe that any person hundreds of miles away could possibly help you."

"Remember, Frank, it is not the practitioner who is primarily the source of the healing, but God."

"I do not see how that statement makes it any clearer or more reasonable, for if God wishes to

heal you, why doesn't He do it directly, and why is it necessary to employ a practitioner?"

"Papa, I think the practitioner is the agent or instrument of God."

"It would seem to me, that if God is all-powerful and is willing that you should be healed, He could have so directed the instrument in the hands of the oculist who conducted the last operation that you would have been healed, or He could have directed the medicine that you have taken to do so."

"Frank, I am afraid that you have very little faith in God."

"I must confess that I have very little faith in regard to God's coming down on earth, and healing the sick, for I have been in this business many years, and I cannot recall one case that seemed to have been healed in a supernatural way, but I have seen many good men and women pass away that in my opinion ought to have been spared."

"Oh, papa, I am sure that you do not understand that in truth God is ——"

"That is true dear, I cannot understand how

a good and all-powerful God could have allowed such a good man as Mr. Buckley to die, and save such a mean, miserly man as Sam Corter. They both had the same disease and I attended them both, and gave them the same medicine. Yet the good man passed on and the mean man was allowed to live."

"Frank, as yet I do not understand much about Christian Science, but I am quite sure that this Science can answer that question, as well as the one regarding healing by absent treatment."

"Very well, wife, we will say nothing more that might have a tendency to destroy your hope, or your faith that God will heal you, as I know only too well how hope and faith help in the healing of disease, and now I think we had better retire."

CHAPTER VI

THE BROTHERHOOD OF MAN

The next morning as Gretchen glanced out of the window, she saw Walter Williams passing by, presumably on his way from the post-office. Gretchen hurried out to meet him and said: "Good morning, Walter, I have some good news to tell you."

Walter stopped and answered with a cheery "Good morning." Then he added: "What is your good news, Gretchen?"

"Mamma and I had a lovely talk with papa last night, and he told mamma that he is willing that she shall have Christian Science treatment, and oh, I am so happy!"

"So am I, Gretchen, for I am sure that your mother's sight will be restored."

"Won't you come in and talk with mamma?"

"Not just now, as I must deliver these letters to father, but I will come over in a little while, if you wish."

"Oh, please do, and come prepared to stay all day, as I have not had those questions answered yet.

Walter laughed and turned to go, saying: "All right, I will come as soon as I can, but I will not agree to answer your questions until I have heard them."

In about half an hour Walter returned, and, as soon as he was seated, Gretchen handed him a paper upon which was written about fifty questions, saying, "I know some of them will seem simple and foolish to you, but I wrote them down because I could not understand them."

Walter took the paper and began to read. Soon a smile appeared on his face, which later turned into a hearty laugh.

"Walter Williams! I think you are real mean! I know that some of those questions may seem foolish to you, but I didn't think you would laugh at my lack of knowledge."

"Why, Gretchen, I hadn't any such thought. I was merely thinking of what you said to me this morning, about coming prepared to stay all day. You should have said 'a few years,' if

you intended that I should answer all these questions."

All laughed heartily, and then Gretchen said: "Can you explain that last question, the one about absent treatment? I added that one this morning."

Walter glanced at the paper and read: "Explain how and why absent treatment is effective."

"Yes, Walter, please explain if you can, as I should like to be able to make this plain to my husband, as he is very skeptical about absent treatment."

"Very well, I shall try to. The Lord Jesus healed the sick by prayer, that is, by mental activity or mental treatment, based on God as its Principle, and by applying the divine power to the needs of the patient. Though Jesus usually healed those who applied to him in person for help, yet he did not require the physical presence of the patient in order to do the healing work, as is illustrated by the case of the centurion's servant, whom he healed at a distance, without ever having seen the patient. The Lord Jesus taught his disciples to heal in the manner that he did,

and promised that those who believed on him, that is understood his methods, should do the same works that he did; and his disciples have been doing these works of healing in the various centuries since,—mostly in the first two or three centuries of the Christian era, and within the last forty years.

“The question arises: Is mental treatment as efficacious at a distance as it is if the patient is within sight and hearing of the practitioner? To answer this question, we need to determine the freedom or limitations of mental action. We need to know where the mind or consciousness is really located, or whether it is located at all or not. It is not necessary to discuss here whether the mind or consciousness of the mortal man is located or limited, for it is not the mortal consciousness which is used in healing the sick. Manifestly, Christian Science healers can heal by Christ’s method only as they succeed in obeying the biblical command:—*‘Let this mind be in you, which was also in Christ Jesus.’* Now, evidently, the Christ was and is immortal and unlimited; for Christ reflected and reflects divine

Mind, or God. All true Christians also reflect the divine Mind, in some degree. Said St. Paul in 1 Cor. 2:16: '*We have the mind of Christ.*' Since the divine Mind, God, is everywhere present, the divine Consciousness through Christ embraces all human conditions. If, therefore, the Christian Science practitioner is working with the Christ-consciousness, with which he must work if he works correctly, he is bringing into operation a universal, spiritual force which, by the direction of thought, may be applied to the mental refashioning of the individual consciousness, wherever that individual may be; that is, in proportion as one attains to the Christ-consciousness, his human endeavor becomes effective. It is often of advantage to be able to talk with the patient to find out the precise nature of his difficulties, that is, of the errors to be cast out, and also for the purpose of giving him instruction. Usually, however, this can be satisfactorily attended to by letter. But when it comes to the silent mental treatment administered by the practitioner, it matters not at all how many miles intervene between practitioner and patient.

“Jesus laid down the fundamental rule for healing the sick when he said: ‘*Ye shall know the truth, and the truth shall make you free.*’ God is Truth, and Christ, ‘*being the brightness of his glory, and the express image of his person,*’ is Truth expressed. ‘*I am the way, the truth, and the life,*’ said he. Therefore, to know the truth, or to be acquainted with the healing Mind so as to apply its power, is to know God and Christ. It is only by knowing God that we are able to heal the sick or cast out sin. Although in our present mortal estate there seems to be some connection between consciousness and the body and brain, yet, on careful thought, it will be perceived that matter can not think, and, therefore, body and brain do not originate thought, however much they may seem to be connected with it. Evidently, consciousness, or the power of thought, springs from infinite Mind, the source of all intelligence, and so is really based on God, and not on the body or the brain. Man’s consciousness is located where his thoughts are, and is not located in his head. If man’s thoughts be of God and Christ, his consciousness is in a sense unlimited,

because Mind is omnipresent, and we are thus all spiritual beings inseparably connected."

"I understand your statement; but if it were true, would we not all be subject to the evil thoughts of others as well as the good," said Mrs. Thompson.

"Not at all. Remember that Mind, God, good, is good only, and can only give forth good thoughts. Good will not transmit evil, since good does not and can not recognize evil. The real consciousness and all that pertains to it is a manifestation of good, and can not in reality be made to manifest evil or be acted upon by an evil force. Besides, evil is not a power or force, for if Mind or good fills all space, and is All, then there can be no evil."

"But we seem to be influenced by the evil thoughts of others. For instance, if a practical joker should rush into this room and tell us that the house was on fire, we should at once act on his untruthful statement and show excitement and fear. All our actions would be the same as though the house were really burning," said Gretchen.

"A good illustration, Gretchen. In our excitement and panic we never stop to question or investigate, but are too ready to admit that a lie is true," said Mrs. Thompson.

"Yes, and perhaps this illustration will help to clear up the seeming reality and power of evil. Mrs. Eddy defines God as intelligence. Now evil is a lie, a nothing claiming to be something, and gets even its semblance of reality from people's false belief in it. The only reason why a person can be made to believe a lie, is because of his ignorance of the facts to which the lie pertains. You cannot make a person accept a lie or believe a falsehood who knows the facts regarding the falsehood told. In fact, the lie does not even exist, for it is a non-entity to the man who knows the truth; so we see that an untruth only seems to be. It is merely an ignorant belief which intelligence can and does annihilate. And as I previously stated, we are all connected together in Spirit, and as Spirit and Mind are one, it would be impossible for evil, ignorance, to be transmitted or recognized by Mind, the same as it would be impossible to transmit darkness through light.

On the other hand, we all know that light can pass through darkness, but it does it by destroying the darkness," said Walter.

"Then the way to be free from evil, and all evil influences, is to know and demonstrate their non-existence," said Gretchen.

"Yes, the man who knows the truth will not accept or believe a lie, and the man who is full of love cannot be reached by hate."

"But how about the poor ignorant people, who do not know the truth?"

"In their case, like all others, ignorance must bring its own penalty. There is very little excuse for their being ignorant, as this truth was made plain by the Master two thousand years ago, and brought to light again by our Leader forty years ago. The reason why many have not seen somewhat of this light, is because they will not think for themselves, but continue to let others think for them."

"I think that is true, Walter. We are all very apt to follow in the paths trodden by our fathers, regardless of where these paths may lead us," said Mrs. Thompson.

"Yes, our customs, habits, and early education hold us, as it were, with bands of steel; and that reminds me of a story I heard the other day. An aged colored man was coming to town one election day, when he met a neighbor coming from town, who said: 'Going to town, Uncle Eben?'

"'Yassir, Massa Johnson.'

"'I suppose you are going to vote?'

"'Yassir, Massa Johnson.'

"'Do you mind telling me whom you are going to vote for?'

"'I's goin' to vote fo' Abraham Lincoln.'

"'But my dear man, Abraham Lincoln has been dead for many years.'

"'I don' care ef he has. My father done tole me the fust time I voted 40 years ago, to vote fo' Abraham Lincoln, fo' he was the bestest man in America, an' I has voted fo' him every year since, an' I done 'tend doin' so long as I live.'

"So with most persons. They continue to do the things their forefathers did, regardless of the uselessness of such efforts."

"This is only too true, and accounts for many of our mistakes," said Mrs. Thompson.

"Now, Mrs. Thompson, do you think you can make it plain to Mr. Thompson, why a person can be healed by absent treatment?"

"I think so, Walter. I shall at least try, and if I do not succeed, I will call on you or your father."

"Very well; I think I had better be going now."

"Oh dear, you are not going yet; you have only answered one question and there are at least fifty on that paper," said Gretchen.

Walter smiled and said: "Don't you think this answer covered several of the others; for instance this one, 'Is not evil real?' — and this one, 'Has evil power?' — and this one, 'Is there more than one Mind?'"

Walter laughingly handed Gretchen the sheet and added: "Think carefully about all I have said, then read your questions over, and you will find that many of them have been answered. I must be going now."

"Walter, will you please ask your father to come over and see me this evening, as I wish to speak with him regarding my case?"

"Yes, certainly, Mrs. Thompson, and if father can not come, I will come and tell you."

"Very well, and thank you, Walter."

"You are very welcome. Good day."

Gretchen showed him to the door and as he passed out said: "Come over again, Walter."

"All right, I will be over soon."

CHAPTER VII

GOD, THE SOURCE OF HEALTH

About a week later, as they arose from dinner, Dr. Thompson asked: "Emaline, have you started taking treatment?"

"No, Frank, I have been waiting for you to speak of the subject again," said Mrs. Thompson.

"Why I thought that was fully settled at our last talk."

"Yes, I know you gave your consent, but I did not want to act hurriedly as I wished to give you time to fully consider the question."

"Well, I have fully made up my mind, and wish you would start the treatment to-morrow."

"Why, papa, you speak as though you were in earnest," said Gretchen.

"I am, dear."

"Papa, has anything happened to change your views regarding Christian Science?"

"No, and yes."

"What is it, Frank?" asked Mrs. Thompson.

"I will tell you, and perhaps it will give you more hope. You probably know Clinton Roberts, the tailor?"

"Yes, I remember him, Frank."

"So do I," said Gretchen.

"His father-in-law, Mr. Baker, who, I understand, is eighty-four years old, was ailing for some time, and I have been attending him. It was a bad case of heart trouble."

"Is he dead?" asked Gretchen.

"No, and that is the remarkable part of it. Just three days ago, I was hurriedly called to his home and found him very low — in fact, dying. But this was no surprise to me, as I had been expecting it. He was unconscious when I got there. I did everything I could to arouse him, but did not succeed in doing so. I then told the family that it was only a matter of a few hours, and as I had other important calls, I left. I have expected each day for the last three days that they would be in for the death certificate, but no one came. So this evening, on my return from a call, I drove up to inquire about it. Imagine my surprise when I entered the house and

found my supposed dead man sitting comfortably in an easy chair with a newspaper in his hand, from which he was reading. I told him to get back into bed at once, for, according to my knowledge of his case, the only possible way that he could hope to get well was for him to remain in a reclining position, as he was in danger of having his heart stop at any moment by sitting up; but he smilingly and quietly told me that he had often heard me say that, and that when his new doctor, as he called him, told him he might sit up if he chose, he told the doctor that I had often cautioned him not to do so, for fear of instant death."

"And did he still persist in sitting up?" asked Gretchen.

"Yes, and laughingly told me that his new doctor had carefully explained to him that his heart didn't have the ability to think or reason, and consequently, his heart didn't know whether he was sitting up or lying down."

"Ha, ha, ha," laughed Gretchen. "I will wager you were dumfounded."

"I will admit that I was, but I thought perhaps

Mr. Baker was a little flighty, and gently tried to persuade him to lie down. But he said, 'No thank you, I am doing very well as I am.' "

"Did you find out who the new doctor was?" asked Mrs. Thompson.

"Yes, I inquired, and they politely told me that he was a Christian Science practitioner."

"Just as I thought," smilingly said Gretchen.

"I thought you surmised as much when you laughed. But you could never guess who the practitioner is."

"It surely is not Walter Williams, papa?"

"No, it is not Walter, but it is his father."

"Did Mr. Baker tell you the particulars Frank?" asked Mrs. Thompson.

"No, he merely told me that his wife had called in Mr. Williams, and that, as he was doing so nicely, they would continue with him. I asked him why they had not notified me of the change, and he said that they had expected me to call each day."

"And why didn't you call, Frank?" asked Mrs. Thompson.

"Because I do not usually call on dead people,

and I supposed that Mr. Baker would not live two hours after I left. In fact, I can not understand it."

"And they did not enlighten you?" asked Mrs. Thompson.

"Nothing more than I have told you, but, as my curiosity was aroused, I called at Mr. Roberts' tailor shop, and asked him. He explained to me that, shortly after I had told the family that Mr. Baker could not live, they telephoned to him to come to the Baker home, as Mr. Baker was dying. And just as he got there, Mrs. Fairview, the grand-daughter, arrived, and she suggested that, as the doctor had given up the case, they try Christian Science. They at once telephoned to a practitioner but found her too busy to take the case. But she recommended that they call Mr. Williams, who came at once. As soon as Mr. Williams saw the condition of the patient, he asked them to leave the room, as he wished to be alone with God and his patient. At the end of an hour of anxious waiting, they heard him talking to Mr. Baker, and, shortly after, Mr. Williams called in Mrs. Baker and her daughter,

and, after talking to them a short time, he left the house. But Mr. Roberts could not tell me how it was done, as there wasn't a sound to be heard."

"Frank, it was the power of God."

"It must have been, for Mr. Baker was surely beyond human aid, when I left him."

"Papa, the reason no sound was heard from the room while Mr. Williams was in it, was that he was engaged in silent prayer. It is stated in the Bible that Jesus Christ said: '*Pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*' Mr. Williams was praying in secret and the recovery of the sick man was the open or visible reward."

"Then you think that these Christian Scientists have a secret prayer that does the work?"

"No, father, there is no secret to their prayers. Nor is there a special formula. The words of Jesus mean that we are to pray silently, to be heard of God, and not merely to be heard of men."

"I have often prayed in silence, but I don't ever remember of being rewarded openly."

"Papa, it is because we don't know how to pray aright."

"I don't know what the cause may be, but I have concluded that there must have been divine help in Mr. Baker's case, and it is only reasonable to suppose that, if God heard Mr. Williams' prayer in regard to Mr. Baker, He will also hear him when he prays for the restoration of your mother's sight, and that is why I said, I wish that you would start the treatments, or prayers, or whatever it may be, at once."

"Papa, do you expect to remain at home to-night?"

"Yes, unless there should be an unexpected call."

"Then why not have Mr. Williams come over and talk with you, if he is not too busy?"

"I wish he would, as I am quite mystified regarding Mr. Baker's recovery."

"I will step into your office and call him up over the 'phone," said Gretchen.

"Frank, don't you think it would be better for you to call Mr. Williams?"

"I will do so at once," said Dr. Thompson.

starting for the office. In a few moments he returned, and said: "Mr. Williams will be right over, so we had better repair to the parlor."

Ten minutes later Gretchen ushered Mr. Williams into the parlor. Dr. Thompson greeted him warmly, shook his hand, and said: "I am very much pleased to see you and to hear that you have decided to make Mapelton your home again."

Mr. Williams thanked him kindly, then added:

"You certainly show the right spirit toward one who may seem to be your competitor."

"I never thought of you as a competitor, but if you are, I intend to employ this competitor, if he is willing," said Mr. Thompson.

"I am sure that he is willing," said Mr. Williams.

The doctor smiled and said: "I should have added that I intend to employ this competitor to do something which I have been unable to do myself, which is to restore my wife's sight, if such a thing is possible."

"There is nothing impossible with God," answered Mr. Williams.

"I think I can readily agree with you in regard

to that statement. What seems to bother me is, how to get God interested in this particular case."

"Dr. Thompson, God's work is already done and is perfect. We as mortals were born in ignorance of God's true creation, and, in many ways, we have never escaped from that ignorance. What we need to do is to wake up to the truth about man as God has made him, and to thank God that He made all His works perfect, and that all His works are available to the children of men," said Mr. Williams.

"I do not understand you, Mr. Williams."

"You recall the Scripture which says, '*With God all things are possible?*' This evidently means that, when we work with God, all things are possible to us, just as when we work in conformity with mathematics, all things are possible to us in the realm of mathematics. We fail of accomplishing many things because we do not work with God, that is, in God's ordained way," said Mr. Williams.

"There is no doubt that all of us fall somewhat short of doing God's will, but many times it

seems to me to be because the flesh is weak," said Dr. Thompson.

"That may be a valid excuse, yet it is remarkable, though true, that men in general never think to thank God, or even credit Him as the giver of health and prosperity, until after they have *seemingly* lost them."

"Why do you add the word, 'seemingly'?"

"Because, God being eternal and changeless, His gifts must possess the same qualities, and the life and health which God has given He never takes back, and there being no other power or cause except God, His gifts are changeless and eternal. The real man cannot lose his health. The so-called loss of health is merely a seeming of material sense."

"I do not fully understand your meaning. I am quite sure that I have seen people who were very sick, and, commonly speaking, we should say that they had lost their health. I am quite sure that you would hardly dare say that I was laboring under a misapprehension as to the state of a patient's heart or stomach, after I had given him a careful examination."

"Yes, I would dare say it, if you based your estimate of health on the action of his bodily organs."

"Why, Mr. Williams, you astonish me! In what other way could I possibly find out the patient's state of health?"

"Dr. Thompson, health is not a bodily condition, neither is health governed by the organs of the body."

"If health is not the effect of a healthy body, I should like to know what it is the effect of!" said Dr. Thompson.

"Health is a state of consciousness. Is it not so?"

"Perhaps, but one must have a healthy body to be healthy in thought."

"Just the reverse, Dr. Thompson. We must have healthy thoughts if we hope to possess healthy bodies."

"Oh, well, the two go together, and both statements are practically the same," said Dr. Thompson.

"I beg to differ with you. I find these statements to be direct opposites."

"I can not see any difference. A man must have a healthy body to be healthy in thought, and a man must have healthy thoughts to possess a healthy body. If there is any practical difference, I should like to have you point it out."

"The difference is, that one is the cause and the other is the effect, and they can not be made to act in the reverse order, any more than could the clay change the potter that fashioned it."

"Certainly, certainly, I fully agree with you, but it would not be possible to have a mind without a body to sustain it. The brain is not self-sustaining, but naturally gets its nourishment through the action of the stomach, blood, heart, and other organs."

"Did you turn my statement as a joke, or am I to consider your statement seriously?"

"I don't believe I comprehend your meaning, but I meant just what I said."

"Dr. Thompson, if the brain derives its nutriment or action from the stomach, blood, heart, etc., where do these organs get their supply of nutriment, life, or action from?"

"From bush, tree, and vine."

"And where do they get theirs from?"

"From the ground or earth."

"And where does the earth get its supply?"

"It is a natural condition with the earth through the action of sunshine, rain, and perhaps chemical action," said the doctor.

"Then the earth mixed with a little sunshine and rain, according to your theory, is the primal or first cause — that is, these three combined are the creative force, or god?"

The doctor sat back in his chair and looked Mr. Williams straight in the face with the expectation, perhaps, of seeing something there that would tell him that Mr. Williams was joking. But Mr. Williams' face was calm and sober.

Mr. Williams waited several moments for the physician's reply, but as he remained silent, he added: "Such a theory, when one stops to think of it, is really atheistic."

Dr. Thompson shook his head and said: "Mr. Williams, do not misunderstand me, I surely believe in a Supreme Being or power."

"I always thought you did, but how you can harmonize with that belief your views regarding

the sustenance of mind and body through the action of material things, such as fruits, herbs, gums, roots, and barks, is a conundrum, although I will confess that I had a somewhat similar belief, not very long ago."

"Then I am not so very much to blame, if a minister had the same atheistic views, as you call them."

"I might turn that statement by saying that I, as a minister, was not much to blame for not knowing that a lifeless thing, like a drug, could not prolong life, or make a sick man well, when the doctor who is supposed to know all about drugs did not realize that a drug has no life to give."

"Two men in a boat," laughingly said Gretchen.

The jolly doctor laughed and said: "I guess you are right."

"Only partly so, for one of the men is now out, and he has great hopes of pulling the other out also," said Mr. Williams.

"I am afraid you will have a hard time of it, as I am deeply mired in my drugs."

"Not any deeper than I was mired in my theology."

"Perhaps not, but you had time to study and think of this new idea."

"No, I took the time, as all must do sooner or later, before they can understand the truth of God."

"I suppose that is what we go to church for," said Dr. Thompson.

"So most people do, but I have discovered that church-going alone is not enough."

"Then you don't believe that church-going is absolutely necessary to salvation?"

"Church-going should be primarily an outward manifestation of the inward desire to live the true life and to know more of God."

"It may be as you say; but I have often been to church when the minister would read a Bible text, but rarely refer to it in his sermon, and the majority of the sermons I have heard preached did not seem to be for the purpose of having us know more of God, but oftentimes the reverse,—they seemed to be for the purpose of having us know more of the devil, and his evil ways."

Mr. Williams smiled and said: "There is a great deal of truth in what you say, and it is like going ahead backwards. But you do not find

this condition present in any of the Christian Science churches."

"In what way do they differ?"

"In every way. They do not employ a minister to preach a sermon; for, at best, his sermon is merely his personal opinion. Instead, they have what they call a lesson sermon read by two readers. Generally one is a lady and the other a gentleman; and, for the sermon, these readers read alternately, first from the Bible, then correlative passages from the Christian Science textbook, 'Science and Health with Key to the Scriptures,' by Mrs. Eddy, and, by this method, the people are given the demonstrable truth."

"Well, that certainly is very different from any of the other church services."

"It is, and if you would take notice with what marked attention the various citations are observed, you would cease to wonder why Christian Science churches are always well attended."

Dr. Thompson turned a smiling face towards his wife and daughter and said: "Emaline, if Mr. Williams keeps on much longer, he will have me attending the Christian Science church."

"I am ready to start any time," said Mrs. Thompson.

"So am I," added Gretchen.

The doctor looked surprised and said: "You are? Have you thought what the neighbors might say?"

"Frank, I have come to the conclusion that I want the truth and I want it unadulterated, for that is the kind that sets us free; and I am more interested in what God says than in what our neighbors might say."

"Bravely spoken, Mrs. Thompson, and many are echoing your words every day, as is evident from the remarkable growth of the Christian Science movement."

"Well, I seem to be in the minority to-night, but I am not ready to forsake my previous views regarding religion and medication. Still, I think that as a religion Christian Science might be all right, but as a remedial agent I think I will stick to my drugs yet a while. Nevertheless, Mr. Williams, I am very willing that you shall take my wife's case, but I confess that I am still an unbeliever, 'a doubting Thomas,' as it were."

"In other words, you are willing to have a Christian Scientist try to do something that you honestly believe it is impossible to accomplish. Fortunately, however, God does not take any account of *materia medica* laws or what its advocates honestly believe to be possible or impossible. As I have said before, nothing is impossible to us when we work with God."

"Very well, I am willing to pay to have that last statement proven, by the healing of my wife."

"Dr. Thompson, it is right that I should say to you at this time that you cannot buy or pay for your wife's sight. That is the free gift of God. You will merely pay me for my time in bringing her to a realization of the liberty of the sons of God."

"Mr. Williams, I think I see your point about the payment. I merely looked at the matter as a business transaction between you and me, the same as when a patient hires me to look after his case, but now I see it differently. In my work there is no one else to consider. I am the mediator between my patient and a non-intelligent drug,

while in your case you are the mediator between your patient and an all-intelligent God; and now the case is in your hands, and I am willing to follow any suggestions which you may offer me."

"Dr. Thompson, I said what I did to impress you with the fact that in Christian Science we depend solely on our knowledge of God to heal, and not at all on the personality of the healer."

"Mr. Williams, never before in my whole life have I had such a sincere desire in my heart to know more of this infinitely good God that you have spoken of to-night, and I shall in the future endeavor to know more of Him. Now, as it is getting late, I suppose you would like to be alone with your patient. So come, Gretchen, to the library with me. We can busy ourselves there until Mr. Williams calls us."

Mr. Williams thanked the doctor, and was soon busy explaining to Mrs. Thompson the true relation between God and man, after which he said: "Now that I am here, I will give you a treatment."

Shortly afterward, Gretchen saw Mr. Williams to the door.

CHAPTER VIII

THE LEAVES OF THE TREE

The next morning, as Gretchen and her mother were sitting in their living-room, Gretchen said: "I was so sorry last night that papa mentioned to Mr. Williams that it was getting late, as I wanted to hear more."

"So did I, dear, but you know it really was quite late and papa thought Mr. Williams wished to give me a treatment before he went."

"Wasn't his talk beautiful? I believe that I could listen to him the entire night without getting tired."

"Yes, dear, Mr. Williams is a fine character, and, added to this, he has such a good understanding of Christian Science."

"Oh, I wish that I knew more about it."

"Patience and persistent study, with a heart overflowing with loving gratitude for that which we already know, is the good soil in which the seeds of Truth and Love grow rapidly and bear much fruit."

"I am sure that this statement belongs to Mr. Williams."

"Yes, he said this to me last night, but you know, the Bible contains many statements that carry the same meaning."

"Yes, I know, mother."

"Gretchen, did your father say anything further on the subject of Christian Science, after you retired to the library?"

"No, scarcely anything. He seemed very much pre-occupied. Oh, how I do wish that papa would stop giving people those nasty pills and drugs, and heal as Jesus Christ did."

"He must first learn how, dear."

"Papa is so good and kind and intelligent that if he would only study 'Science and Health,' I know he would soon learn how," said Gretchen.

"If I remember rightly, you read me something about our being compelled to unlearn what we supposed to be truth, before we can hope to make progress in the understanding of the truth."

"Yes, I did read something of that kind, and if this is really true, then I have not much hope of ever convincing papa."

"Oh, I think we have made much progress already. You said that he was in a very thoughtful mood, and that is a very good indication."

"I asked papa whether he intended studying Christian Science and he said, no, he did not have the time, but added that he would be pleased to talk on the subject with us whenever he was at leisure."

"Why, Gretchen, I should think you would be highly elated, for this shows conclusively that your father is interested, and it depends on you to answer his questions, if we hope to convince him. Therefore, I think that you had better devote all your spare time to the study of Christian Science."

"Oh, mamma, I don't believe that I am equal to the task."

"Remember, dear, Walter Williams alone, with only the Bible and 'Science and Health' to aid him, convinced his father, while you have both these books and Mrs. Eddy's other works, 'Miscellaneous Writings,' 'Unity of Good,' 'Retrospection and Introspection,' 'Rudimental Divine Science,' and 'No and Yes,' to aid you, and you

have Walter and Mr. Williams and me to talk with."

"But Walter's father was not a doctor with a house full of drugs."

"In a sense he was. The only difference is this, that your father's profession is to doctor or save the body, while a minister's profession is, commonly speaking, to doctor or save the soul. As to the house being full of drugs, Mr. Williams had a house full of creeds and superstitions."

"Why, mamma, you are quite a Scientist."

"Only a babe, dear, compared to Mr. Williams," said Mrs. Thompson.

"Well, I have made up my mind to learn how to prove the allness of God, good, and I might as well begin now as later, and if you wish, mother, I will read the lesson to you now."

"I should be so pleased to have you, dear."

After the lesson was finished, Gretchen picked up "Miscellaneous Writings," and read until luncheon. As soon as the meal was finished, Gretchen said, "Mamma, I should like to go out this afternoon, if you have no objection."

"Very well, dear, and you need not hurry

back as I will not be lonesome, for I have so much to think about. And I feel so calm and peaceful, that I believe I shall enjoy being alone with my thoughts."

"Mamma, I believe that Mr. Williams' treatments are helping you already."

"I have no doubt of it," answered Mrs. Thompson.

"Well, I am going now; so good-bye."

"Don't worry about me, dear, for divine Love is always present."

Gretchen hurriedly left the house, and, as she reached the street, turned toward the Williams' house and said: "Now for a mental feast. Oh, I am so glad that Walter lives so near us."

A few moments later she was comfortably seated in the Williams' parlor with Walter and his mother, and said: "It is so good of you, Walter, to ask me to come over and bring my questions with me."

"Remember, I did not promise to answer them all, but only such as I may understand, and have demonstrated and proven to myself that I do understand."

"Oh, I know how careful you are in your statements, and that you seem to think it necessary to explain or illustrate each one of them fully."

"If we wish our statements to be fully understood, we must be very careful to leave no chance open for a misunderstanding of them."

"That is true, and many times, even when we are very careful, we are misunderstood, because of our lack of knowledge, or the lack of knowledge of those to whom we are making the statement," said Mrs. Williams.

"Well, I do not think that I shall ever fail to believe Walter's statements. I always say to myself, 'I believe them because Walter said so,' " said Gretchen.

"That is meant as a compliment, but I would consider it a greater one if you had said that I always make my statements so plain that you can readily understand them. In fact, I think it poor policy to believe or disbelieve anything which I cannot understand, unless it be on the recommendation of those in whose knowledge I have very great confidence. Even then, I ought to learn to understand for myself as soon as possible."

"I don't know as I can fully agree with you, Walter," said Gretchen.

"Let us see if believing without understanding is good policy. Before I began to study Christian Science, I believed just what was told me in regard to God and in regard to the curative properties of medicine. I never doubted that my father knew all about God and the Bible. I believed that God made me sick, that He made evil, and I believed that the doctor knew all about drugs and rules of health. What was the result of this policy? I became a physical wreck, with no hope in the world, and was, in a sense, blaming an infinitely good God for my troubles, whereas if I had not believed without first carefully investigating, I might have been spared all these years of misery. So now I have adopted the plan of being very careful what I believe or disbelieve before I investigate, but do as Paul bids us in First Thessalonians, 5th chapter, 21st verse: '*Prove all things; hold fast that which is good.*' Mrs. Eddy also tells us that the time for thinkers has come, and it surely has."

"Walter, I do not see how it is possible for us

to prove all things without coming to harm. For instance, how could we prove that poison was injurious to us, without first taking it? And if we did, it might destroy us."

"No, Gretchen, it is not necessary to literally take poison or any other drug in order to prove to ourselves whether or not it is good. We need only to use our God-given power of thinking, and reasoning. Some contend that God made roots, herbs, gums, and barks wherewith to heal the sick. If this be true, why did not Christ Jesus use them, and why does the Bible expressly point out the penalty for the use of drugs? For example, this verse, found in Second Chronicles, 16th chapter, 12th and 13th verses: '*And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers and died in the one and fortieth year of his reign.*' Every person, without much thought, ought to be able to comprehend the fact that a drug that is supposed to contain the sting of death could in no way be made to prolong life. Therefore, I

think that St. Paul meant us to reason and think; that is, to *mentally* 'prove all things' and to hold fast or accept only such things as we fully understand to be good."

"I think you are right, Walter," said Mrs. Williams. "And now you had better answer some of Gretchen's questions."

"I should just like to say one thing more on the subject of believing, before we leave it. I have several times heard people say, 'Oh, I could never believe in Christian Science.' If these people would only stop to think, they would not make such an absurd statement, because Christian Science is not a creed or doctrine to be believed in. It is a science, and no one should be satisfied with believing in a science, for a science must be based on unchangeable laws, else it is not a science; and these laws need to be understood, and not merely believed, if we wish to get any practical results. A scientist is one who knows or understands a science, and not one who merely believes in a science. That is why there is no medical science, because drugs and their effects are not governed by unchangeable laws. Physicians be-

lieve that their drugs will bring about certain expected results. They do not positively know what they will do, for often the result is directly opposite to what they suppose that it will be, showing absolutely that each dose or pill given is an experiment, with the chance that the patient may be harmed rather than helped, because of the poisonous nature of the drug and the great variety to select from."

"My, I wish that papa could have heard you. I believe that it would make him think twice before he would prescribe drugs again, at least poisonous ones, for the healing of his patients," said Gretchen.

"It certainly would be better for mankind if no drugs were given; yet the people themselves are much to blame, because they practically compel their physicians to give them all manner of drugs. Still, a wise physician would never prescribe a poisonous drug."

"Now Gretchen, let us have a look at those questions. Have you them with you?"

"Yes, here they are, and if you do not care which you answer first, I wish you would explain

what is meant by the statement in Revelation, chapter 22, verse 2, '*And the leaves of the tree were for the healing of the nations.*' You see, I have been expecting that father would ask me about that verse and I want to be able to explain."

"Very well, I will do the best I can, but I wish you to remember that I have no absolute proof that I am correct. Nor do I know any way to positively prove my views, other than by logical thinking and reasoning."

"Yes, I understand you, Walter. You are to give me your views, and I am free either to accept or reject them."

"That is it. I am merely going to voice the conclusions which I have arrived at by my study of this verse in the light of Christian Science."

"That is all I ask."

"Very well; would it not be well to ask, Leaves of what tree? Or what kind of a tree? Was it a fruit tree or a nut tree, a maple or a eucalyptus? If any one thinks that this verse furnishes any authority for medical practice, it may be said to such that, from a medical standpoint, the verse

is rather indefinite, and *materia medica* has not been able to determine just what tree, or what kind of a tree was meant. Doctors are yet experimenting with the leaves of many, and, perhaps, having found that none of these would do the healing work, they may have thought best to try the roots and barks of various kinds. Still not finding what they were looking for, they may have thought that the man who spoke of this tree made a slight mistake, and meant the fruits, or the grass and weeds under the tree."

Gretchen laughed and said, "It certainly is ridiculous to say the least."

"It would also *seem*," continued Walter, "that the man who wrote this verse was rather careless since he did not say whether we should eat the leaves green, or dry them; and if medical practice looks for any authority from this verse, the apparent indefiniteness of the writer may account somewhat for the many ways in which medicines are prescribed and prepared."

Mrs. Williams and Gretchen were both laughing heartily, and Mrs. Williams said: "Walter, don't be too hard on the doctors. Let us say in the

words of the Master, 'Father, forgive them, for they know not what they do.'"

"Yes, mother, that is the proper spirit, and I have forgiven all my physicians the many nasty doses they gave me, but I merely wished to show Gretchen the nonsense of the claim that this verse gives Bible authority for the drugging system, so that she could use this method of exposure to convince her father. Personally, I have nothing whatever against the physicians, but I wish to point out the errors of the drug system of healing, especially when some of them try to prove by this verse that they have Bible authority for their methods, since the fact is that the Bible is radically and necessarily opposed to all material remedies or methods. The Bible teaches that God is Spirit, and that God is good; therefore, Spirit is good. Matter is the opposite of Spirit; therefore matter is evil and there is no good in it, for there is no good in evil. Then why expect to receive good by taking or using evil, matter, material remedies? Spirit is Life; matter being the opposite of Spirit, it does not contain life. Why then do our physicians and their patients persist

in looking to matter for life and health when it is plainly stated in the Bible that Spirit, God, is the only Life? Why not turn continually to the only possible source of life, to God, Spirit? All Christians agree that God, Spirit, is all-powerful. How then can there be any power to heal or to prolong life in drugs or in matter, which is God's opposite, and what title fitly belongs to us if we honor God with the lips, saying, 'He is omnipotent, all power,' and then dishonor Him in practice by turning to that which has no power, to matter or material remedies, for help in time of need? To even contemplate such a thing shows that the heart is not right with God."

"Oh, Walter, I believe that your explanation will help to convince papa of the nonsense and wrong of the drugging system."

"I hope so, for there is surely no authority for this system in the Bible, and if it were the right method, that is, God's method, Jesus would have employed it. As He did not, this is proof positive that it is not right. And now I will give you the conclusions at which I have arrived as to what this verse really means."

"Why, Walter, I thought you had given them," said Gretchen.

"What I said was merely to illustrate that a suppositional, material concept of a statement, which has a spiritual or true meaning, must be, and always is, illogical, irrational, and ridiculous, when we become acquainted with the facts through reason and revelation. Truly 'the time for thinkers has come' (Science and Health, Preface, page 7). The tree spoken of in Revelation, 22d chapter, 2d verse, is the tree of Life. The word 'tree' is in the singular, as there is only one 'tree of life', and this 'tree of life' is Mind,— as to power, infinite in its scope and reach; as to unity, indivisible and all-inclusive; as to time, eternal, without beginning or end; as to judgment, unchangeable, since Truth is changeless, 'without shadow of turning'; in quality, absolute good, as God is good, 'there is only one good, that is God'; perfect, as Love is pure, 'Be ye therefore perfect, even as your Father in heaven is perfect.' This Mind is the same Mind that was in Christ Jesus, and the leaves of this tree are the thoughts of this Mind, thoughts that are true, thoughts that

are loving, thoughts that are perfect, pure and good; these are the *leaves* that are for the healing of the nations."

"Walter, that was beautifully said, and I think that Gretchen and I have been benefited by your explanation," said Mrs. Williams.

"I am sure that I have been, for I have heard that verse quoted in support of medication several times, and, like every one who is ignorant of the true meaning, it left a doubt in my mind and made me think that perhaps medication was right; but now I see both the folly and the sin of taking medicine,—the folly, because I believed that a lifeless thing could prolong or create life; the sin, because I was making a power or god of it, in other words, I was sinning against the first commandment, 'Thou shalt have no other gods before me.'"

"You are right, Gretchen, and I candidly believe that if all our dear brothers and sisters knew the utter uselessness and mistake of trying to be healed through any other means than God, who is All-power and the only Power, they would cease trying to find health and happiness where it

is not, and would the sooner cast their nets on the right side and be freed from bondage."

Mrs. Williams nodded her head and said, "It truly is bondage. I remember how I used to watch the hours, so as to be sure of not missing the time for taking the prescribed drug, and was continually thinking more about the medicine than about God; and under this condition of thought I was hopeless, weak, sick, and filled with sorrow and woe. And now that I know and worship the true God, I have health, happiness, joy, contentment; my days and nights are one continuous song of love and thanksgiving, and I am in possession of that peace that passeth all understanding."

"Yes, mother, for us there has opened up 'a new heaven and a new earth,—not that we are in full possession of it, but we surely have passed through the gates and are now beginning to explore Paradise, and this has all come about through Christian Science. How thankful we ought to be that someone in our time was good and true enough to have realized the unity of good! Good and true she *must* be, for God is not

mocked, and therefore would not place His standard in unworthy hands," said Walter.

"I, too, thank God for this wonderful truth, and hope to conform my acts and deeds to the teachings of Jesus Christ," said Gretchen.

For several moments no one spoke, as all their hearts were overflowing with love and gratitude, and it was somewhat of an effort for them to keep back the tears of joy. At length Gretchen said: "I think I had better be going, as mamma is not accustomed to have me stay away so long at a time, but I have enjoyed myself so much that I was loath to go before."

As Gretchen was leaving, Walter said: "Remember, we are to have a session each afternoon, if your mother does not object."

"Don't fear that I will forget about it; I could hardly wait until luncheon was over."

"Did you tell your mother about our plan to study together?"

"No, not yet. I had intended telling her, but she remarked that she felt so peaceful and harmonious that she did not mind my going, and said she had so much to think about that she

would enjoy being alone with her thoughts; and I also wished to surprise her if possible with what I have learned when next I talk with papa. So good-bye until to-morrow."

"Good-bye."

CHAPTER IX

THOUGHT

Well-nigh every day for the next three weeks Gretchen visited with Mrs. Williams and Walter, and on several occasions Mr. Williams was present. Each day as the truth unfolded to Gretchen, there were more questions to ask. Walter did his best to explain, and if there were any questions that were not fully understood, Walter took the concordance to "Science and Health" and cited the pages while Gretchen read the lines indicated, and many times Mrs. Williams took the Bible and with its aid corroborated the statements in the text-book. In this way, they worked out a lesson on the topic under discussion, and thereby gained a better understanding of the subject. Gretchen's desire to convince her father of the fallacy of using drugs caused her to be a persistent and willing student, and her progress was very rapid — so much so, that her mother on several occasions remarked about it.

Mrs. Thompson was still under treatment, and although her sight seemingly had not improved, yet the soreness and inflammation which had constantly been manifest had long since disappeared and she was very much encouraged. One day, Gretchen and her mother were talking about the improvement and Gretchen asked the question: "Mamma, has papa said anything about your improvement?"

Mrs. Thompson answered: "Yes, dear, he made some remark about the inflammation being allayed, and wondered why it was that if God had heard Mr. Williams' prayer, He had not also restored the sight."

"Quite a question. And what did you answer?"

"I asked him whether he still believed that God answers prayer and is good enough to do so, and he said that he never doubted that God could do it, but that he had hard work to believe that He would do it," said Mrs. Thompson.

"Dear papa! I know that his one desire is to see your sight fully restored. But with his present views concerning God and man, it certainly is not

to be wondered at that he doubts the all-inclusiveness of God's goodness," said Gretchen.

"I wish that he had more time to himself. I am quite sure that he would look into this science more."

"Do you really think so, mother?"

"Yes, I am sure, because his curiosity is aroused; and last night he told that another of his patients, whom he supposed to be incurable, had become well, and, upon inquiry, he found that Mrs. White, the practitioner who treated Mrs. Williams, treated the case also."

"I have been hoping that papa would soon find time to spend another evening at home with us," said Gretchen.

"He told me to-day that he would make a special effort to get through with his work before dinner, and that he hopes to be able to remain at home this evening."

"Oh, good! You can hardly realize how anxious I am to have another talk with him."

"You must use love and wisdom. Nothing else is allowable in Christian Science, for no permanent good can come from the use of human will

or attempted domination. Neither can we hope to accomplish any lasting results by argument, without good-will to help us."

"I know, mother, and I will not let my enthusiasm run away with my judgment. I intend to adopt the same tactics that Walter used in convincing his father."

"And what were they?"

"I am going to make my statements plain, by using practical illustrations."

"Do you think that you will be able to do so?"

"I think so,—at least I am going to try."

"You must be careful not to say too much on the subject, because your father knows next to nothing of it, and naturally some of our statements would seem absurd to him, especially if we are not able to fully explain them."

"That is true, mother, and I will try not to make any statements that I cannot make plain. Don't you think he ought to arrive soon?"

"Gretchen had hardly stopped talking when she heard footsteps on the porch, and a moment later Dr. Thompson entered the room and said: "Well, I managed to get through, and if the tele-

phone will only keep quiet, I shall be able to make your acquaintance this evening."

"We are so glad, papa, as you haven't been home an entire evening for three whole weeks."

"Is it so long as that?"

"Yes, Frank, it's just three weeks to-night since I started taking treatment."

"My! I hadn't realized that it was so long. I have been so very busy that I never thought of time. Is dinner ready?"

"Yes, and I will order it served at once."

"Very well, I will be ready in a moment."

During the meal, nothing was said of Christian Science; but as soon as it was over, Dr. Thompson looked at Gretchen and said: "I wish you would come with me to the library, as I have some questions to ask you."

"Me?" asked Gretchen.

"Yes, both of you." As he saw a startled look on both of their faces, he added: "You needn't worry; it's nothing serious. Only I have been thinking about some of the things Mr. Williams said the other night, and I am somewhat in the dark as to their meaning."

"Then, Frank, I think it would be wise to telephone for Mr. Williams to come over, and ask him personally."

"No, I would rather not, as that would give your side too great an advantage."

"Too great an advantage in what?" asked Gretchen.

"In number, if nothing else. As it is, there are two to one, and I'll warrant Gretchen has done nothing but study and think for the last three weeks with no other end in view than to swamp me with her wisdom."

"Why, papa!"

"Oh, I know you of old," said her father with a smile, then added: "Have you forgotten that question regarding the war of 1812, that we disputed about? I remember distinctly that I thought I had you convinced, and after two or three weeks' study, you had the entire matter at your tongue's end and proofs in plenty that you were right."

"But what makes you think I have done so this time? I didn't know that we had any disputed questions."

"Neither have we, but I know from your actions that there is something brewing, or you would not have asked me four days in succession whether I was going to be at home that evening. But I want to tell you that I was not going to be caught unawares again; so I have prepared some questions myself. Now let us get seated and begin the argument."

"Papa, do you mean you wish to argue relative to the efficacy of drugs?"

"No, I wish to argue with you about Christian Science."

"Papa, do you think that we could by argument, or by giving our personal opinion, change or destroy an absolute and demonstrable fact?"

"No, certainly not. A fact remains a fact regardless of argument or opinion."

"Then what would be the use of arguing or voicing our opinion regarding Christian Science?"

"You seem to infer that Christian Science is a demonstrable fact, but I don't believe it is."

"Papa, the words 'Christian Science' mean the truth about God and man stated in systematic and orderly manner and demonstrated in practice."

"You seem to take a great deal for granted. Who has proven that Christian Science has the right to be called a science?"

"Frank, if in your experimentation, you had discovered that three certain drugs mixed in equal portions and given at stated intervals would without fail cure all manner of diseases, would you not have the right to call medication a science?"

"Most assuredly I would, but the proof is not forthcoming that Christian Science cures every case," said Dr. Thompson.

"Suppose that you yourself had always had successful results with this medicine, and that wishing to benefit all mankind, you had put it up in bottles with the directions for its use plainly printed thereon, would you be greatly surprised if some did not use it according to directions?"

"No, I would not. All doctors have much trouble to get their patients to follow directions," said Dr. Thompson.

"I suppose that is true. Then after a little some person would say, 'Oh, that stuff is no good, for I have tried it;' yet the truth would be, in

terms of the supposition, that your medicine when taken according to directions did heal all manner of diseases."

"I fully agree with your statement and illustration; but I do not see what relation it has to Christian Science."

"I will show you, Frank. The Christ-cure which Mrs. Eddy has discovered is a medicine that will heal all manner of disease. It is a Science of which, as yet, Christian Scientists are only students, not masters. Even Christ Jesus' chosen disciples did not immediately grasp the spiritual significance of his teaching so as to be fully adequate in the healing work. Moreover, while very full statements are given by Mrs. Eddy, in 'Science and Health,' respecting the nature of disease and the rule for its cure, there are many who do not follow the directions laid down therein, and when they are not healed, they say, 'Oh, I have tried Christian Science, but there is nothing in it.' Others hear these comments and decide that it is not worth a trial."

"Papa, Mr. Williams and I were talking about this very question the other day, and he told

me that he took the pains to look up some of those who claim that they have tried Christian Science and were not healed. The first case he investigated was that of a person who had been sick for five years. Mr. Williams questioned him, and here is the substance of their conversation:

“ ‘I understand that you have tried Christian Science?’

“ ‘Yes, I tried it.’

“ ‘Did you employ a Christian Science practitioner?’

“ ‘No.’

“ ‘What did you do?’

“ ‘I did all that I was told to do.’

“ ‘Please tell me about it.’

“ ‘Well, I had a friend who was taking Christian Science treatment and she seemed to be so much benefited that she thought I ought to try it. I told her that I did not believe in it, but was willing to try ’most anything. So the next day, she brought me her “Science and Health” and said, “Read this book through carefully and you will be healed;” and I did read it from cover to cover, but I was not healed.’

"You see, papa, this man thought that he would be made well simply by reading the directions, instead of by following them, and he probably did not report to Mr. Williams all the directions which the lady gave him. More than that, she was not an experienced Christian Scientist, and may not have given him all the directions necessary. Here is another case. It was that of a young lady. Mr. Williams asked, 'Have you ever tried Christian Science?' The lady answered, 'Yes, I gave it a good trial, but was not healed.'

" 'Have you ever had Christian Science treatment?'

" 'Just a few treatments.'

" 'Did you follow the practitioner's advice?'

" 'Oh, yes, very carefully, even to buying a book that cost three dollars.'

" 'Did you read and study the book and try to live up to its teachings?'

" 'I read some of it but the reading didn't seem to help me.'

" 'Were you not benefited at all by the treatment?'

“ ‘Yes, somewhat.’

“ ‘Then why did you stop the treatment?’

“ ‘Because the practitioner asked me to do something that I will never do.’

“ ‘Would you mind telling me what it was?’

“ ‘Well, you see, it was this way: I have a sister who wronged me greatly, and I hated her for it, and told her I’d never forgive her. This practitioner told me that I must love and forgive her, if I wished to be forgiven, and as that was asking too much, I decided to stop treatment.’ ”

“ ‘Well, well, that is certainly showing Christian Science up in a new light to me, and accounts for much that I have heard said against it, and it shows that there is a moral side to it that must be lived and not merely believed in,’ said Dr. Thompson.

“ ‘Yes, papa, Christian Science is a religion to be lived,— and not merely for one hour on Sunday, but all day Sunday, and every day and hour and moment. Christian Scientists study their Bible and text-book very carefully in order that they may understand more of God and His ways, and

through this understanding they more nearly live the life that God desires all to live."

"I must say that of late I have frequently wished that I knew more of this religion; and as a religion I believe it to be one of the best, but as a curative agent I can not agree with it."

"It would not be the religion that Christ Jesus taught, if there was no healing," said Gretchen.

"Perhaps not; yet I think that many physicians would take up with it as a religion if the healing idea was dropped," said Dr. Thompson.

"I believe that is true, and it reminds me of something Mr. Williams told us. He said that he was talking about Christian Science to one of his ministerial friends, in the hope that this friend might try it for the healing of his invalid daughter, and the answer he got was just the reverse of what you said. This friend told him that he had often heard of persons who had been healed through Christian Science, and that if they would leave out the religion he was quite sure that many ministers would try it for the sick; that, for himself, he thought there was proof in plenty of its efficacy

as a remedial agent, but that he could not agree with its religious teachings. So you see, papa, the minister thinks that Christian Science is all right, if its use is restricted to the saving of the body, but that it would not be good for saving the soul; while the doctor thinks that it might be all right as a soul-saving device, but useless for the saving of the body."

"Well spoken, Gretchen, and I see that I am caught in my own trap; but if Christian Science is in reality a science, why does it not heal all?"

"Mainly, as I told you before, because many patients will not follow the directions of the Master Physician, Jesus Christ, as exemplified by the apostles, and as reduced to a logically stated and demonstrable Science by Mrs. Eddy. There is also another reason, to which I have referred, namely, the lack of a full understanding of its Principle, or of the application thereof, on the part of those who practice it. In no case can we rightly blame Christian Science if the patient is not healed, any more than we could blame the rule of addition for the mistakes found in the sums of

a child. The rule is correct and its proof established, the mistakes being possible only through the misapplication of the rule."

"You hold your point well, but now I would like to have you tell me why it is that, if, as you claim, medication is not efficacious, it still heals many cases."

"Father, have you any proof that medicine unaided by any other cause can heal?"

"I think so."

"Will you please cite one such proof?"

"Yes. This afternoon, I was called to attend a case of stomach trouble in which the pain was severe. I gave the required medicine and the pain soon ceased."

"You think that in this case there was no other cause than the medicine?"

"That was all that I used."

"Did the patient believe that you could help him?"

"I should think so, else he would not have called me."

"Don't you think that the patient's *belief* in your knowledge of drugs, together with the well-nigh

universal belief in the efficacy of material remedies might have had something to do with the healing?"

"Perhaps."

"Then can you positively say that it was the unaided drug that did the healing?"

"Gretchen, that seems to me to be mincing matters; for I am quite certain that his belief, without the drug, would not have cured him."

"Father, have you ever heard of people being cured with no other remedy than bread pills?"

"Yes, I have."

"Then, was it not their belief, rather than the drug, that brought about the changed condition?"

"But bread pills are only resorted to when the physician is sure that his patient is only suffering from a belief."

"Papa, might not all sickness be brought about by belief; that is, by erroneous thought?"

"No, I don't see how thought could really derange any of the bodily organs, although a person might imagine or believe that he was not feeling well; but upon examining a case of this kind all the bodily organs would be found in a normal condition."

"Papa, I should like to give you an illustration on this point," said Gretchen.

"Very well. I shall be pleased to hear it."

"Suppose, that a hungry man, whose stomach was in a perfectly healthy condition, should sit down to dinner, and, that while eating, he should discover some foreign substance in the food, a hair or a bug, for instance. In many cases, this condition of things would cause disorder or disease apparently in the stomach, the person's appetite would leave him, and, frequently, there would be violent wretching and vomiting — and we should say, 'All because of a hair.' But in reality it would not be the hair, as the hair would still be on the plate. The trouble could not be laid to the stomach, because the stomach could not see the hair nor know anything of its presence in the food. But it was the *thought* of eating a hair that caused the disturbance; and, if you were to examine the man, you would say that his stomach was out of order, showing that erroneous thought can and does derange a bodily organ. If a physician were called, he would prescribe some drug which he believed would restore this organ to its

normal condition, when the fact would be that it was the patient's thought that needed changing, as the stomach was only acting out the thought of the patient, and would naturally assume its normal condition as soon as the cause, the erroneous thought, was corrected."

"Gretchen, that is a very good illustration, and I think your father will have to admit that you have proven your point," said Mrs. Thompson.

"Only to a certain extent; for, while it is true that, in the case spoken of, a thought was the cause of the disturbance, still that condition could not be classed as a real or permanent derangement of the stomach, and so it would not be fair to state that a thought could be the cause of a chronic stomach trouble," said Dr. Thompson.

"Papa, suppose that a man should hold this thought permanently, don't you think the stomach would continue to be deranged?" asked Gretchen.

"Ha! ha!" laughed Dr. Thompson.

"Why, papa, what are you laughing about?" asked Gretchen.

"The idea, ha! ha! that a man could or would, for years, continually keep on thinking of a hair which he had at one time seen on his plate! Why, that is ridiculous! Ha! ha!"

"Yes, papa, it does seem both foolish and ridiculous, but from some cases I have read about in a book in your library, I should say that it is not at all out of the bounds of human experience that a man, having been violently nauseated by the sight of a hair in his food, should continue to think of that hair, and be nauseated in consequence every time he sat down to eat for years afterward, and should thus induce chronic disease of the stomach. Such cases are not common, to be sure, but they are not unknown. In fact, I can cite a very similar case that you know about. You know Mr. Avery, do you not, papa?"

"Yes, very well."

"I met him the other day during that thunder storm, and he looked very pale; so I asked him what was the matter, and he told me that about twelve years ago, when standing under a tree, the lightning struck the tree, and he thought that he was struck, and it frightened him so that he

dropped to the ground from sheer fright, and, shortly after, he had terrific pains in the head, and ever since, whenever there is an electric storm, he gets so weak that he can hardly stand, and this condition is followed by those terrible pains in the head. This happens even when the storm does not come near him, but when he sees it at considerable distance, showing that it is not so much the present storm as the thought of that occasion of twelve years ago that he suffers from."

"That may be true, but there is no permanent derangement of an organ in his case."

"Perhaps not, but it shows what a recurrent thought will do. I also know a lady who was in an elevator, the cable of which slipped, and the elevator dropped like a dead weight for several stories before the emergency brakes caught, and although none of the passengers were hurt, the fear of being killed so shocked this lady that she was sick in bed and has never fully recovered, but has had a chronic stomach trouble ever since."

"That is all very probable, but it was her fear of being hurt that caused the trouble, and not a thought," said Dr. Thompson.

Gretchen smiled and said: "Papa, what is fear but a form of thought or a mental state?"

"I hadn't thought of that, but I guess you are right."

"And now, although this lady has chronic stomach trouble, whenever she sees an elevator or merely thinks of one, it brings on her trouble in aggravated form, almost the same as though the accident had happened again."

"I suppose I shall have to agree to all of this, but at any rate, you haven't proven that thought can cause organic disease."

Gretchen looked somewhat worried, and put her hand to her eyes and bowed her head as though in deep thought. Mrs. Thompson, not hearing any reply from Gretchen, felt that she must have given up the struggle, and said consolingly: "Never mind, dear, I know that your papa means to be fair, but he has, these many years, believed that the bodily organs are self-governed, and cannot at once recognize the control which thought holds over the body, but he will think about what you have said, and, after a while, he will see that you are right."

But Gretchen was not defeated. She was merely asking God in silent prayer for more light, and, after a moment, she looked up with a radiant face and said: "I am so thankful."

Neither Dr. nor Mrs. Thompson said anything, but it could plainly be seen that Dr. Thompson was disturbed by the actions and words of his daughter. After a moment, Gretchen looked at her father and said:

"Papa, I am going to tell you of another case, and this time there will be no room for doubt. You are at the present time treating Mrs. Erwin Dunbar, are you not?"

"Yes, dear."

"What is her trouble?"

"Disease of the heart."

"Has she had it long?"

"Yes, several years."

"Did you examine her heart?"

"Yes."

"Do you think she can be cured?"

"No. All I have been doing is to give her ease."

"Then you think that her heart is permanently and organically affected?"

"Yes," answered the doctor slowly. "But why all these questions?"

"Did she tell you what brought it on?"

"Yes."

"Will you please tell us?"

"She told me that she had a terrible dream one night, and that, in her dream, she thought she had fallen over an immense cliff, and that it seemed to her she had fallen hundreds of feet, when she imagined that she saw the bottom of the cliff, all strewn with jagged rocks, and she felt sure that she would be dashed in pieces. This frightened her so that she screamed and awoke, and felt her heart palpitating so violently that she thought it would burst, and ever since she has had this heart trouble."

"Papa, you have been the Dunbar's family physician for years, have you not?"

"Yes, ever since they moved to town."

"Did you ever have occasion to give her a thorough examination previous to her present illness?"

"Yes. A few weeks before this incident, she came to me to be examined, as she wished to take out some life insurance."

"Did you find any heart trouble in evidence?"

"Not in the least."

"Then this heart disease originated at the time of her fright."

"Yes, I think so."

Gretchen smiled and said, "Well, there it is."

"There is what?" asked her father.

"The proof that a thought can produce an organic disease, and it was only a dream thought at that."

"But I don't see the point."

"Why, papa, can you not see that it was Mrs. Dunbar's thought of being dashed to pieces that deranged her heart? And you yourself say that the derangement is permanent and organic. To be sure, had her heart been examined immediately after she had the dream, it might not have evidenced organic trouble, but she has had trouble with her heart continuously ever since that dream, and you yourself admit that the trouble has now assumed an organic form."

The doctor sat back in his chair and silently regarded his daughter. Gretchen and her mother were both smiling, and, at length, Mrs. Thomp-

son said, "Frank, I guess daughter has carried away the honors."

"Mother, you are right; she even made me confess my own mistake. I think I was very wise in not allowing you to call Mr. Williams, for then I would have had no chance at all."

"Papa, one with God is a majority."

"That may be true, but I don't seem to be that one."

"No, papa, you only had the false god of medicine to help you, while I had the true God, the God of truth, to help me."

"I see where the trouble is. I was trying to uphold a mistake, an error I believe Mr. Williams called it, while you were voicing the truth."

"Yes, papa."

"Why, then, you had me beaten before we began."

"Certainly, but I had to make you see your error before you could recognize the truth."

"Now that you have done so, will you tell me how to cure Mrs. Dunbar?" asked Dr. Thompson.

"Yes, advise her to take Christian Science treatment," answered Gretchen.

"But you have proven that a thought has caused a permanent and organic derangement, so I don't see how Christian Science treatment can help her."

"This disease is only an erroneous belief, seemingly permanent in mortal mind perhaps, but neither real nor permanent in Truth, in the divine Mind, in God. If it were, Mrs. Dunbar could not get rid of it even by the transition called death."

"I don't think I understand you, Gretchen."

"Papa, truth is permanent, eternal, and changeless, is it not?"

"Yes, I should say so."

"And on the other hand, an untruth, an error, or mistake, is transitory, changeable."

"Yes, certainly."

"Mrs. Dunbar, you can readily see, is suffering from a belief. She did not fall from a cliff; so she is suffering from the effects of an erroneous thought. These effects may seem to be permanently fixed in belief, the same as your belief about a thought not being able to change a bodily organ was fixed in your belief; but, when the truth was shown to you, the mortal so-called per-

manency faded into nothingness and truth took its place and —"

"Wait, dear, not so fast. You have gotten your dear papa in deep water, and as yet he is not much of a swimmer in this sea of thought," said Dr. Thompson.

"Is there anything I have not made plain, papa?"

"This may all be very plain to you, but it certainly is not to me. For instance, let us admit that Mrs. Dunbar's present condition was, in the first place, brought on by a belief, and that this belief could by some means be changed. I don't see, nevertheless, how that could cause this organic heart trouble to fade into nothingness; for the trouble has become an absolute fact, as she now really has organic heart trouble, as I fully determined by an examination," said Dr. Thompson.

"Oh, I see what your difficulty is. You think that, if a mistake is believed long enough, and strongly enough, it may then become the cause of an absolute fact or truth."

"Gretchen, that is nonsense. A mistake could

never become the cause of an absolute fact or truth."

"I agree with you, papa. Now let us reason together. You admit that Mrs. Dunbar's trouble was brought about by an erroneous or mistaken thought, she never having fallen from a cliff; and now, you claim that this erroneous thought has caused an absolute fact, namely, organic heart trouble; and your statement is quite a surprise to me, for I have been trying to show you that thought might, to human sense, derange the bodily organs, and I found it very hard to convince you; yet now you say that even a dream thought actually produced organic trouble, which trouble you fully determined by examination to exist."

"I don't see why I should argue with you about Mrs. Dunbar's case. Her trouble is actual and real, as can be determined by any good physician."

"Papa, do you believe that Mrs. Dunbar had this dream?"

"Oh yes, I guess there is no question about her having had such a dream. At least, she told me that, when she awoke, she was lying in bed

and not at the foot of the cliff," smilingly said the doctor.

Gretchen seemingly took no notice of her father's smiling face, but asked: "Then the dream was a mere illusion or unreality, papa?"

"Yes, it was an unreality."

"Then, papa, will you please explain how an unreal cause can produce a real effect, or how an illusion as cause can become an absolute fact in effect?"

The doctor silently regarded his daughter, and there was a look of pride in his eyes as he reached over and took her hand in his and said:

"Gretchen, I will argue no longer. Your point is well taken and you have defended your position with both logic and force, and, although I cannot agree with you in many things, yet you have given me much food for thought; and I will say this, that I have come to the conclusion that there is more in Christian Science than I supposed."

"Oh, Frank, how your words cheer and help me! And I do wish that you would take the time to study this Science carefully," said Mrs. Thompson.

"Emaline, I have decided to look into this

Science carefully, as I cannot wholly disregard the intellectual capacity of such a man as Mr. Williams; and he told me only yesterday that Christian Science is absolute Science, while most of the so-called sciences are not so, and that every step in this Science is capable of positive and tangible proof."

"Dear papa, I just knew that you would see the light some day."

"Yes, Gretchen, I hope some day to understand more of this Science than I do now. Still I am afraid it is almost too transcendental for your logical papa."

"Frank, I have come to the conclusion that Christian Science is absolutely logical and that there is nothing mysterious in it; in fact, I find, as far as I have gone, that it is not nearly as superstitious as *materia medica*."

"Wife, you are not really serious?"

"Yes, Frank, I am. It is because people do not understand its viewpoint that they think Christian Science is illogical and incomprehensible."

"I don't grasp your meaning," said Dr. Thompson.

"Have n't you noticed, Frank, that it is the things which we do not understand that seem fanciful to us, but that as soon as we do understand, the so-called supernatural becomes natural? For instance, the tricks of the sleight-of-hand artist are very mysterious until we understand how they are done; then the mystery vanishes. Note the instance of Columbus' landing in America. The Indians supposed that these men were heavenly visitors who had come down from the sky. Think how real Santa Claus was to us, until we understood; and so with hundreds of other things. The so-called miracles of Jesus Christ were not miracles to him, for he fully understood how they were accomplished. Yet from the viewpoint of those who looked on, they were miracles. So with Christian Science healing; its cures are either disbelieved or looked at in a superstitious light by those who do not understand; but to those who do understand it is the divinely natural effect of a known divine cause."

"Well, as I have said before, I have determined to look into the subject, and I hope that I shall find it as reasonable as you think it to be."

"I am sure you will, Frank. It is only those who have never investigated its teachings, or have merely investigated its letter, that ridicule it; and many who at one time made light of its letter have become aware of the underlying Spirit and have become its staunchest adherents."

"Yes, I can see that in Mr. Williams' case for instance; for when he knew nothing about it, he preached a sermon against it, and now he thinks that there is nothing so good," said Dr. Thompson.

"Papa, I hope that some day you will think the same," said Gretchen.

"Perhaps, Gretchen; who knows?"

CHAPTER X

TRUE HEALING

True to his word, Dr. Thompson began systematically to investigate and study Christian Science. He took advantage of his spare moments for a few weeks and devoted them to the reading of the various works of Mrs. Eddy, and one evening he was seated in his library with the Christian Science text-book, in his hand. He would read a few moments, then lay the open book in his lap and close his eyes as though in deep thought, then he would take a pencil and underscore something he had read. He was just in the act of underlining something more, when he smiled and began to meditate: "If I keep on, I shall soon have a pencil mark under every word in the book, and that is something I cannot account for. I distinctly remember that on my first reading I did not find more than a dozen statements that I fully agreed with, but the second time I went through the book I underscored many

more, and now on my third reading I do not seem able to read a page without underlining one half of it. The Bible has also become a new book to me. Now, when I read, I seem able, to a great extent, to understand its hidden meaning. Is the meaning really hidden? If so, what was the object? No, I don't believe that the spiritual meaning was intentionally hidden; the difficulty in understanding is not with the Bible nor with 'Science and Health,' but is due to our lack of knowledge of spiritual things. I can call to mind many statements and rules of my school days that were meaningless at first reading, which after due study were plain. I might have said that the meaning of these rules was hidden, but it was not. The meaning was there all the time; the lack of perception was in me. I tried to adapt these rules and statements to my own personal ideas, and as I did not understand these rules, the result was meaningless; whereas, I should have adapted my thought to these statements. I see now why I only underlined a few of the statements in 'Science and Health' on my first reading. I was merely marking those that I

agreed with, and, wise in my own conceit, decided that the rest were wrong, just as though I knew all about this Science, and was capable of judging it. I can see now why Jesus said: *'I thank thee, Father, that thou hast hid these things from the wise and prudent and hast revealed them unto babes.'*

It is a wonder to me that I got anything at all out of it while in that state of mind. If our children should assume the 'know-it-all' attitude toward their teachers, and criticise or reject all the statements that they do not understand, there would be small chance of their learning anything at school. I see plainly that the 'wise and prudent' are those who are wise in their own conceit, and judge or prejudge all things from their own viewpoint, without first investigating, or seeking for proofs other than their own personal opinions, while the child is willing to admit that his teachers and elders may know more than he does, and always presumes that what his teachers tell him is true. That is just the condition of things in my home. Wise in my own conceit, I prejudged Christian Science. I thought its claims impossible of fulfilment, the same as some of our other

wise (?) men have prejudged every new invention or advanced idea — for instance, the steamboat, the telephone, wireless telegraphy, the spherical shape of the earth, etc. My wife said that I would find no superstition in this Science, but on my first reading of the text-book, I thought that nine tenths of it was superstition and mere baseless theory; but I find that as fast as I understand these theories, they assume the form of proven facts, and are fully sustained by reason, and are capable of demonstration.”

The doctor again resumed his reading, but after a little time laid the book in his lap again and said to himself: “This chapter on ‘Science, Theology, and Medicine’ is so logical that it will convince any physician who will take the time to read it, and then reason carefully about the statements here made. It will also show him that there is really no healing virtue in a drug, and he would also readily see, as I do now, why a drug seems to heal, and why its action seems to change when prescribed for different patients. The ‘*contraria contrariis curantur*’ — that is, ‘the contrary cures the contrary’ — of the allopath,

and the '*similia similibus curantur*' — that is, the 'like cures like' — of the homeopath, also become plain, as the drug in either case has no life to give. In the beginning of this chapter on medicine, Mrs. Eddy asks the question, 'Which was first, Mind or medicine?' It is self-evident that Mind was first, and if Mind could or did make or create a medicine endowed with the power to heal, then this healing power must be contained in Mind; and if this is true, then medicine is superfluous and unnecessary, and the time spent on the study of medicine is wasted and could be better employed in learning more of Mind, of God and His ways. Still I don't see how I could do differently than I am doing, even though I could heal as Christian Scientists do; for, if I were called to a case, and prescribed no medicine or material remedies, I would not be employed again.

"I wonder if it would not be advisable to combine the two; that is, to prescribe some harmless remedy, and then treat the case as their practitioners do. It seems to me that this would be all right. Yet, it cannot be right; for I have

learned one thing, and that is, that these Scientists are very deep thinkers, and if that method were right, Mrs. Eddy would not advise against it. I believe I will call Gretchen and see if she can give me any light."

The doctor stepped to the library door and called to his daughter, and, in a few moments, Gretchen entered the library and asked, "What is it, papa?"

"Has your mother retired?" asked her father.

"Oh, no, she is in the parlor; I was reading to her from 'Unity of Good.'"

"I wish to ask you a question, and, if you don't mind, I will join you in the parlor."

"I shall be delighted to have you, and I know mamma will, too."

"Very well, tell your mother that I will join you in a few minutes."

Gretchen did so, and mother and daughter were very happy, as they had seen very little of the doctor in the last few weeks. It was only a few moments later when the doctor entered and said:

"I suppose you are somewhat surprised to have

me join you, after I told you at dinner that I expected to be busy all the evening,— I should have added, busy studying ‘Science and Health,’ as I have been doing nearly every spare moment since our last talk.”

“Why, papa, I did not know that you had another ‘Science and Health.’”

“Yes, I have. I had another talk with Mr. Williams and he advised my getting a new one, as Mrs. Eddy is continually striving to make this Science more comprehensible to us mortals, and consequently there are many helpful changes in the newer edition. I bought the one you are using about ten years ago.”

“Oh, Frank, I am so glad to hear that you are studying, and I am sure that you have found something interesting, or you would not have continued to study for three weeks.”

“Yes, wife, I think I now know a very little of Christian Science, and the strange part of it is that two months ago I knew all about it,” said the doctor smilingly.

“Then the mighty Dr. Thompson has fallen?” asked Gretchen.

"Yes, that very wise and prudent man, Dr. Thompson, has become as a little child; and there is the trouble. He doesn't seem to be willing to stay in that frame of mind for more than a few minutes at a time; for as soon as he stops reading 'Science and Health,' he gets to thinking in the old way."

"Papa, that is only natural. You see, we acquire habits of thought the same as other habits, and it takes some little time for most of us to overcome a habit; so it is not strange that, for a while, your thoughts should run in their accustomed channels. I think St. Paul had something of the kind in mind when he said, '*I find within myself a law, that what I would, I do not, and what I would not, that I do.*'"

"Gretchen, that explains my feelings exactly. I have been trying not to think anything derogatory to Mrs. Eddy or Christian Science, but, if I am not very watchful, I find myself criticising both, without any apparent reason apart from my old prejudice."

"That will soon be overcome, Frank. I, too, had a feeling of resentment, or something of that

nature, against some of the statements that Gretchen read to me from 'Science and Health,' but as soon as I understood these statements better, I began to love them."

"Papa, have you got far enough along so that you can understand that a senseless thing like a drug cannot heal?"

"Yes, Gretchen, I think I have, and that puts me in mind of the question which I should like you to answer."

"I shall be pleased to answer if I can," said Gretchen.

"I have become fully convinced that medicine of itself has no power to heal, but I do not see why we could not give a harmless drug to satisfy or pacify our patient's craving for something to take, and then quietly give them Christian Science treatment, and in this way, by the use of both, heal them quicker than by the use of either one singly."

"Frank, you perhaps think that Mrs. Eddy may be unduly prejudiced against medicine," said Mrs. Thompson,

"Yes, I think one might call it that," said Dr. Thompson.

"You did not stop to think that, undoubtedly, Mrs. Eddy, in the beginning, tried to combine the two, as this would only be natural for any mortal; but she, no doubt, discovered by actual experience that it was neither right, nor the better way."

"Emaline, I had so far overcome my self-conceit that I was able to think that there must be something wrong in giving medicine, or Mrs. Eddy would not have put a ban on it, but I wish someone would tell me how or why a harmless drug could not be used to advantage."

"Papa, Spirit and matter cannot mix any more than good and evil."

"But I am not trying to mix them; I only wish to use a harmless drug to satisfy the patient."

"No, papa, I don't think it would be right, because if the patients were healed, they would give the drug all the credit."

"But I could tell them how the healing was accomplished, afterwards."

"They would not believe you, and dishonest methods could only bear evil fruit. I see no way whereby a wrong can produce a right.

You cannot right a mistake by the use of a mistake. For instance, if I should, in working an example, make a mistake, and, later in the same example, make another mistake which would make my answer correspond to the correct answer, the solution could not be said to be correct, and, when the teacher glanced over my example and found my two mistakes, he would not mark my work correct, even though I did seem to have the correct answer."

"I see the point which you wish to make, and, in the main, I agree with you, but I am yet in the dark as to why I should not help my fellow-men by the use of a harmless drug."

"Papa, you admit that the drug has no healing power."

"Yes, I admit that, but the patient thinks it has."

"Frank, then you think it would be right to deceive your patients?" asked Mrs. Thompson.

"That could hardly be called deceiving my patients. I would merely leave them in their ignorance, for 'where ignorance is bliss, 'tis folly to be wise.'"

"Yes, I have often heard that saying, but it will not do when applied to salvation, for St. John says: '*And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*' Therefore, if *knowing* God is life eternal, or salvation, then mere believing in Him or on Him, or ignorance about Him, would not be enough to save us."

"I spoke without thinking. 'Science and Health' teaches that nothing short of *understanding* God and His ways can help us to gain heaven, that is, absolute harmony, but that is drifting away from my question."

"Papa, I believe that I can answer your question so that you will understand."

"Very well, Gretchen,"

"Suppose a patient should come to you and say: 'Dr. Thompson, I have a very peculiar nervous affliction.' You would naturally ask him what it was, and if he should say that, every time it thunders, his muscles twitched and jumped so that he was very ill at ease, you would at once see that the man was merely suffering from delusion, or fear, and to quiet him you would say: 'Oh, that

is only a fancy. Your muscles cannot hear, and consequently they do not know when it thunders, so it must be something else that is affecting your nerves. Perhaps it is the lightning, or the electricity in the air, that your nerves feel, thus causing the muscles to twitch and jump.' If you were successful in convincing the man that it was not the thunder, but the electricity, that affected him, you would have healed him of his trouble as far as the thunder was concerned, but now he has a new dis-ease, a new belief, namely, that it is the electricity, and not the thunder, that is affecting him, and, in order to get rid of the new dis-ease, you again try to change his belief, this time to a belief that the medicine you are about to give him will destroy the effect of the electricity on his nerves. If he believes that the medicine will do what you say, he will be free from his former belief, but he will have another belief, namely, that medicine has the power to heal; and, as this is an untruth, this patient is as far from being healed, that is, *as far from knowing the truth and being thus healed or made whole in understanding*, as when he believed that thunder

affected his nerves. And his last condition is worse than his first."

"Oh, no, Gretchen, you are in error, for this patient's last condition, after being healed, cannot be worse than his first; for he is now over his sickness and is at peace."

"He may be at peace, papa, but he is at peace with a lie, and such peace cannot be permanent; for some day he must learn the truth. You see, papa, when this man was ill at ease, he began looking around, trying to find harmony, and in this condition was much more likely to discover the truth, the Messiah, the saving power of Mind, than he would be after he seemed to have no use for it. But no man will ever be permanently at ease until he discovers and fully understands the kingdom within."

"I see your point, Gretchen; as long as this man was ill at ease, that is, sick, he would diligently seek for the source of harmony, and in so doing might find God; but when, through a false belief, he believes that he is well, he stops seeking before he has found God; that is, he simply goes on sleeping with his work unfinished, and,

when the awakening comes, he is more ill at ease than ever, because of the time wasted and because of the shattering of his false god, or idol, which he believed had healing power."

"Yes, papa, and therefore, giving drugs to those who come to us for healing is on a plane with giving an innocent little child, who asks you for five cents for candy, a counterfeit coin. The child believes you to be honest, and does not stop to question your actions, but takes the counterfeit coin and starts on her way to the candy store very happy and contented. But when the storekeeper explains that the money is counterfeit, this child feels much worse than if you had refused her request outright. And so with all those who, in their innocence, *believe* they are well. Sooner or later they will all discover, when they try to save themselves from sickness through a belief in drugs, or through a mere belief in anything, even a *belief* in God, that *believing* is not enough, but that they must *understand the laws of Life*, if they wish to be and remain well."

"Gretchen, your illustration of the deception

of the child has made me feel very small, for I can plainly see that, all these years, I have been handing out to those who trusted me a counterfeit health, and that some day the truth will be revealed to them, although I was as innocent of any intent to deceive as anyone could be, and supposed that I was doing a great deal of good in the world by destroying or mitigating the ills and pains of my fellow-men; but I can now clearly see that my work was little in the right direction and very much in the wrong; for if they had been left in their dis-eases without the use of medicine, they would have sought more diligently for the healing truth, and perhaps would have reached the true haven of rest, instead of the false one that I gave them," said the doctor.

"And, papa, think how wrong and irreligious it is for a patient to give the credit to a doctor or a senseless drug for healing him; and how dishonest and wrong it is for anyone to accept such unmerited thanks, or be a party to such a procedure. Why, papa, think how wrong it would be in me, and how badly you would feel, if you had given me a valuable present and I

persisted and insisted on thanking Mr. Williams for it, and how wrong and dishonest it would be for him to accept such unmerited thanks; yet this is what we do when we thank any person or drug for healing us instead of giving thanks to God who is the only source of health and life," said Gretchen.

"Yes, Gretchen, I can plainly see my position now," answered the doctor.

"Nevertheless, Frank, I am sure that you have done much good, for I know that you have always been kind and sympathetic with your patients."

"I could not be otherwise, for it is my nature. Gretchen, did you say that Mr. Williams is coming over to-morrow night?" asked Dr. Thompson.

"Yes, papa, he intends coming to-morrow evening."

"Then I will make it a point to be at home, as I desire very much to hear more of this wondrous teaching."

CHAPTER XI

WHAT TO EAT

The next evening, just as the mantel clock struck eight, Mr. Williams rang the Thompson's door bell, and, as soon as he was seated in the parlor, the doctor entered and extended his hand, saying: "I stayed at home purposely to-night to ask you a few vital questions,— at least they seem vital to me."

"I shall be pleased to answer them if I can, Dr. Thompson."

"Yet it hardly seems right for me to be bothering you with questions when you are making a professional call."

"My call this evening is not a professional call, but rather a friendly visit. Your wife called at my office this afternoon and had her treatment, and told me that you would endeavor to be at home this evening so as to learn more of Christian Science; so the evening is yours."

"I certainly thank you, Mr. Williams, and shall

try to profit by all you say. I asked Gretchen last night if it would not be good policy to give a patient a harmless drug to satisfy his desire for something to take, and then treat him according to Christian Science, and she explained that this is not right."

"Neither is it, for the healing power is Mind, God, and anything that detracts thought from God and His universal law of harmony, works ill for the patient."

"I seemed to be convinced last night while Gretchen was talking, but I still do not wholly see my way to give up the thought that a bread pill, or a capsule of pulverized sugar, might be used with benefit. You see, Mr. Williams, the people in general have been educated to take something when sick," said Dr. Thompson.

"To give a bread pill, or a capsule of pulverized sugar, would be using deception; for the patient is expecting and paying for something different, and deception is wrong, and no wrong ever brought about a right," said Mr. Williams.

"Admitting that it is deception, it is a harmless

deception, and the end would justify the means," continued the doctor.

"Let us see how harmless this bread-pill deception really is. A patient comes to you for help, and you give him a bread pill or a drug. Suppose that, in a few days, he feels better. He now thinks that what you gave him healed him, and in the future, when he feels sick, he turns again to you. Now the fact is that the pill or drug which you gave him did not help in the least; the change in his condition was brought about by his change of thought, through his belief that the drug had power. But the only true power, and therefore the only power to which it is right to turn, is God, Mind, who is all-power. So by what you call a harmless deception, you have misled this patient into believing that there is power in a drug, in matter. In fact, you have turned him away from God, the only source of help."

As Dr. Thompson did not reply, Mr. Williams continued: "Now let us look at this drugging system from another view-point. Do you believe that it would be right to give a drunkard more liquor, just because he had educated him-

self to believe that liquor would steady his nerves, although they had been wrecked by this same liquor? You do not think it would be right for the state to furnish morphine, free, to the morphine user, just because he falsely educated himself to believe that he needs this terrible drug? There have been cases where innocent children have been educated by their elders to steal; you do not think it would be wise to indulge them in their thievery. No, Dr. Thompson, in no way can we hope to help these unfortunates except by bidding them stop, and by carefully pointing out to them the harm they are doing themselves by their habits. You would not think it right for me to hand a sharp knife to an innocent child merely because it reached forth its tiny hand for it; and, if I did such a thing in mistaken kindness, would not I be to blame, if the child should cut himself? The same with drugs. The people in general know as little about poisonous drugs as innocent children, and though they may be doing the best they know, those who give them are as much in the wrong as I would be to give the child a sharp knife."

Dr. Thompson's eyes were downcast and he looked very ill at ease. At length he said, "Spare me, Mr. Williams."

"Dr. Thompson, I am not alluding to you personally; for I know you to be a good and kind man: it is the nefarious drugging system that I have in mind. What would you think of me, if you should call on me for help, and I should seemingly respond by handing you a package neatly wrapped up to conceal its contents, and you should take it home in perfect confidence that what was inside would help you, but when you opened the package, it contained a poisonous asp, which, without warning, fastened itself on you and injected its deadly poison into your blood,—I ask, what you would think of me?"

Dr. Thompson bowed his head and rested it in his hands, but said nothing. After a moment, Mr. Williams continued:

"This, in a sense, is what every physician does who prescribes poisons. Furthermore, they do not write their prescriptions in language that the patient can read and understand, and if the patient dies, the prescribed poison may have largely

or wholly occasioned the fatal result, the facts remain forever unknown."

Dr. Thompson moved uneasily in his chair and at length said:

"What you have said is true, and I shall never prescribe another poisonous drug as long as I live, for we are never sure of the action of our drugs."

"Dr. Thompson, I knew that you would stop dealing out poisons when the evil arising therefrom was clearly shown you."

"No, I never will prescribe another poisonous drug, but what am I to do with all my patients?"

"Dr. Thompson, you may not be able to step out of your regular beaten path in a day, but you can gradually work out of it."

"But I could not conscientiously take my fees and not give them the service they are paying for."

"Then I would advise you to take a vacation. You know that physicians often turn their patients over to others when they want rest."

"Yes, I could do that, but I dislike to do it, because the physician I turn them over to will

give them the same drugs that I gave or some just as harmful."

"Dr. Thompson, you could do a great good by recommending all of your patients to try Christian Science."

The doctor sadly shook his head and said: "No, I could not do that, for, although you have proven to my satisfaction that drugs cannot heal, you have not yet satisfied me that my patients could be healed through Christian Science." As he said this, he glanced at his wife.

Mr. Williams saw the look and understood, and it caused his heart to beat violently, but the next instant, he murmured inaudibly: "Be still, and see the glory of God," and at once he regained his composure and said aloud:

"Dr. Thompson, have you become aware of the fact, that either divine Mind or mortal mind governs the action of our bodies and of all their organs; that, as Mrs. Eddy says on page 324 of 'Science and Health,' 'The body will reflect what governs it, whether it be truth or error, understanding or belief'?"

"No, I cannot say that I have, although I

am constantly becoming more aware that mental action plays a larger rôle in life's drama than I once thought," answered the doctor. "But if it is true that it is only mental action which governs the body, how is it that some of the things that we eat seem to act on our bodily organs? For instance, unripe fruit usually causes derangement of the stomach and bowels, while some other things which we eat act on other organs," said the doctor.

"We believe that unripe fruit and various other things that we eat have power to act on our bodily organs on account of a misapprehension on our part. The seeming action of unripe fruit, and the like, is the effect of general mortal belief about these things and is not the effect of the things themselves."

"I am afraid that your last statement is rather imaginative, Mr. Williams."

"I do not wonder that you think so, Dr. Thompson, because, like most people in the world up to the present, you have not made a special study of the phenomena of mental action. What the seeming relations are between general mortal

belief and the physical body together with the apparent effect of various foods and medicines thereon, can only be discovered by careful study, and can only be *proven* as a correct analysis by demonstration in Christian Science. I will now explain to you how I know the statements which I have just been making, to be correct.

“Suppose a young child sees some green fruit and eats it because he wants it. It may be his first experience, and he has never been told that green fruit may hurt him, and so he is not expecting or thinking of any evil results, but soon he is taken with violent cramps. His mother, on questioning him, learns that he has been eating unripe fruit, and immediately concludes that the fruit has made him ill, and tells him so. The father and the older children and the servants think the same, and ninety-nine people out of a hundred, the world over, would hold the same belief if they knew of the case. Perhaps, however, there is a visiting aunt who is a Christian Scientist, and she persuades the parents to allow her to telephone to a Science practitioner in the child's behalf. The practitioner replies that she

will go to work at once. She is a mile away and does not come near the child, but sits down at home and begins to know and declare that God is the Creator of all, and that fruit, *known as God made it, and as it really is*, cannot be poisonous or harmful, and it is not subject to change, for the Scripture saith: *'I know that whatsoever God doeth, it shall be forever: nothing can be added to it, and nothing can be taken from it.'* God, who is Truth and good, never made any evil or mortal mind, any general false belief; therefore these are unreal and have no power to invest fruit, whether apparently ripe or unripe, with poisonous qualities. The practitioner had been working but a few minutes, when the child, who had been writhing with pain, began to be better and was soon out at play.

"Such experiences, with demonstrations as quick as this, are frequent in Christian Science practice, and they prove that what appears to us as unripe fruit (although in the kingdom of Truth there is no such thing; for all God's works are eternally mature and perfect) is not in itself harmful, but that it is general mortal belief about

the supposed qualities of unripe fruit that makes it seem to be harmful; and these demonstrations prove that it is the false claims of general mortal belief that need to be scientifically denied and set at naught, in order to effect true healing, and that there is not, in such a case, any real need of doctoring the child's stomach, or even of removing the fruit by emetic or other means; for it is not the fruit which is doing the harm, and this fact is *proven* when general belief is properly denied and annulled by the truth. Mortal belief, either in general or in particular, is merely a false claim, no thing, nothing, but, in this mortal world, it needs frequently to be denied and disposed of by the knowledge and application of truth, or it will, in seeming, make a great deal of trouble, just as a false charge of burglary based on circumstantial evidence might get a man into prison and keep him there, unless the truth were brought out and applied on his behalf in such a way as to handle and dispose of the false claim, although the false charge was never real or true, and so was at all stages no truth, no thing, nothing; but it would be of great importance to the

man to have the nothingness of the false charge proven. So the Lord Jesus counsels us to know and declare the truth in order to free ourselves, whenever general mortal belief charges us with sin, sickness, or any other evil condition. *'Ye shall know the truth, and the truth shall make you free.'* It was by recognizing and declaring God, Truth, good, as all-powerful, and the devil, evil, general false belief, as a liar and false claimant, that Jesus healed the sick, and instructed his disciples in all ages to do likewise by a like understanding.

"Doctor Thompson, in order to make this more plain and convincing to you, I am going to cite to you another typical case. Suppose, a few days later, an older boy in the family above mentioned goes out picking berries. Soon after his return, he is attacked with violent itching and burning on the hands, arms, and face, gradually spreading, and severe eruption and swelling appear. Then both the boy and the members of the family remember that he got poisoned with so-called poison ivy in that same berry patch two years before, and that, despite the remedies prescribed

by the family physician, he experienced a long period of suffering and inconvenience before he got well. Fear is expressed of another long siege of trouble, and they are on the point of sending the boy to the doctor, when the visiting aunt comes in and recommends them to telephone to the practitioner. She is occupied for the time, but promises to commence work an hour later, at two o'clock. The boy's suffering and the swelling increase considerably in the meantime; but, within ten minutes after two o'clock, the itching and burning begin to pass away, and before bedtime the swelling and eruption have all disappeared. The practitioner, on her part, sat down at two o'clock and began to know and declare the truth, and the results in the boy's consciousness, and on the boy's body, were as stated above. Hundreds of cases similar to this have occurred in Christian Science practice. The effects of bites and stings of so-called poisonous insects and reptiles have been quickly overcome by knowing and declaring the truth about God and man and the universe. In like manner, the supposed effects of poisonous drugs have been overcome.

"It was on this basis that the Lord Jesus declared concerning his truly believing disciples in all ages: '*These signs shall follow them that believe; In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them.*'" (Mark 16:17, 18.)

"Would you, then, be willing to take a poisonous drug, relying on your faith, or understanding of Christian Science, to prevent ill effects?" asked Dr. Thompson.

"If such a proposition were made to me, I should reply, '*Get thee behind me, Satan,*' as Jesus did when he was tempted to throw himself from the pinnacle of the temple, in order to make a show of what He could do through his knowledge of God. However, if I found that I had swallowed so-called poison by mistake, I should rely on my knowledge of God, and of the nothingness and powerlessness of mortal mind, to prevent bad effects, and remove any bad effects which had appeared; or I should employ some other experienced Scientist to do the work for me on the same basis of understanding. Let me say, furthermore, that I should not recommend any

mere novice in Christian Science to attempt to handle cases of poisoning, or of disease that would be classed as serious or dangerous, any more than I would recommend a beginner in arithmetic to try to work problems fitted only for an advanced student, if anything particular depended on a speedy and correct solution. The repeating of phrases, or even of texts of Scripture, may be mere 'vain repetitions,' and so amount to little or nothing,—in fact, they may have no more efficacy than the prayer wheels of Thibet. It is the clear understanding of God and His laws and of the nothingness and powerlessness of evil, together with confidence in this understanding to accomplish the desired results, and purity of life, which enables one to do the work. Without this understanding and confidence and purity of life and purpose one is not fitted to handle cases that mortals commonly call serious."

"That is good common sense," said Dr. Thompson. "Let me ask another question. In the cases which you have cited to me, you represent the healing as taking place within a few minutes after treatment commenced. Are Christian

Science cures usually performed as quickly as that?"

"No, Dr. Thompson, they are not, though they often are. I think that I can readily perceive some of the questions that are in your mind along this line, and I will endeavor to give brief answers to them. A master mathematician would quickly solve all problems brought to him. A mathematician possessing less understanding would solve some problems quickly, and others he would be obliged to struggle with for considerable time. Yet, whenever he solved a problem, whether quickly or slowly, he would prove the truth of mathematics. Delay in solving a problem, or even inability to solve it at all, would prove nothing against the truth and value of mathematics, but would merely prove the mathematician's partial ignorance of mathematics. There has been on this earth only one Master of the Science of divine Mind; that was Christ Jesus. He solved practically all problems of sin and sickness that were brought to him, very quickly. In his own time, and in some of the centuries since, he has had disciples, or pupils, who have possessed more

or less of the understanding which he had. In modern times, Christian Scientists are such disciples. None of them as yet possess complete understanding, but many of them possess sufficient understanding to quickly solve some problems of sin and sickness which are brought to them and other problems more slowly. Occasionally a Science practitioner may meet a problem which he is unable to solve. Delay in solving problems, or even inability to heal a given case of sickness, proves nothing against the truth or value of Christian Science, but merely proves the practitioner's partial ignorance of that Science.

"Because Science practitioners have not yet attained a complete understanding of the application of divine laws to the healing of disease, their work is not, as yet, infallible. However, even now, they are certainly doing far more than can be accomplished by any other means. This is shown by the tens of thousands of cases healed in Science, which had proven incurable by a thorough application of other kinds of treatment. Other things being equal, any case of disease placed in the hands of a good Science practitioner, is far

more likely to be healed than if subjected to material treatment. More than that, the patient is honoring God by seeking this method of treatment, while to be treated in any other way is to acknowledge some power apart from God, and thus practically declare that He is not all-powerful, thus virtually dishonoring Him. Though Christian Science practitioners are not yet wholly competent to meet every demand, they know that they are trying to follow Jesus' example; that they are on the only right road, and, that with longer study and experience, they will more and more approach the infallibility of their Master."

"That makes the position of Christian Scientists very much clearer to me, Mr. Williams," said Dr. Thompson. "However, there is another question which I should like to have answered. You claim that Christian Science healing is wrought on the same Principle and by the same method as in the practice of Jesus and the early Christians. Is it not true that the healing in Bible times was practically instantaneous, and, if so, why is the healing of many cases under Christian Science treatment protracted?"

“Dr. Thompson, I perceive that you have the common impression with regard to the healing in Bible times, and I do not wonder at it. However, although not much is said about it in the Bible, yet we have evidence in the Bible itself that many of the early Christians were obliged to struggle for their healing, and that some of them became more or less discouraged while they were doing so. For instance, the early Christians are known to have had clear knowledge and wonderful demonstrations of the healing power of the ever-present Christ. Many of the early Christians at Rome lived in the catacombs outside of the city, in order to be more free from the persecutions instigated by the emperors. On the walls of these catacombs are sculptured records citing instances of the restoration to life of Christians who had been slain in the arena as martyrs to their faith, and there is a record of the raising from the dead through prayer of one man who had been decapitated; and Gibbon and other historians regard these inscriptions as being authentic history. Yet, in Paul's letter to the Romans, we have evidence that there were those among the

early Christians who worked and prayed for recovery from disease, and yet for a time were unable to overcome some of their ills. It would seem that news of this fact came to Paul after he had left Rome, and so, in his letter to the church at Rome, he writes as follows for the benefit of those who were feeling discouraged because their healing was slow in appearing: *'We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (But) we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.'* From his own words, it is also certain that Paul himself had 'a thorn in the flesh,' a disease or other disability which he had not been able to overcome, even after he had manifested sufficient knowledge of the divine power to raise Eutychus from the dead at Troas; but there is evidence which seems to indicate that before his departure from this

earthly life, Paul fully overcame this trouble. Indeed, it is probable that there were many cases in which the healing was protracted among all the early Christians, even in Jerusalem; but it is very easy to understand why there is very meager mention of such cases in the Bible. Quick and clean cases of healing are cited in the books of the Bible as proof of the existence and power of the Principle of Christian life and doctrine, as such cases would be convincing to the skeptical, whereas there would be a tendency on the part of the skeptical to say concerning all cases where the healing was protracted that they would have gotten well any way. The protracted cases of healing are to be credited to the glory of God just as much as the instantaneous cases, but they do not furnish as convincing evidence to the unbelieving. However, among Christian Scientists, it is well known that it is often more advantageous to the individual to be healed slowly than to be healed quickly, because, in connection with the slow healing, he is likely to give more earnest consideration to the study of the Bible as interpreted by the Christian Science text-book, and

thus he acquires more of that understanding of Truth which is better than physical health or earthly life, though such understanding always brings a prolongation of earthly life as a result, and usually results in complete healing or marked improvement in the condition of the one who is studying."

"I am glad to hear this explanation, Mr. Williams. Now will you tell me, why it is, that if the early Christians were able to raise the dead, Christian Science practitioners are not able to do it nowadays?"

"Dr. Thompson, I do not admit that Christian Scientists of the present generation, 'are not able' to accomplish this also. Christ Jesus placed no limitation upon the possibilities attending the fruitful ministry of his disciples; but it is apparent that this is the highest achievement of spiritual understanding, and we can therefore readily understand why Paul should have said, 'The last enemy that shall be destroyed is death.' Moreover, it is apparent that later generations of Christian Scientists, who have acquired a fuller realization of the Christ power, and who are able

to work the more easily because, as the result of the labors of their predecessors, the opposition of general mortal belief shall have been in a larger measure overcome, will have a distinct advantage in essaying to do this greatest 'work.' In biblical times, those who wrought mighty works by their understanding of the power of God did not have what may be termed an educated and fixed mortal belief to reckon with, as we have to-day. The so-called laws of physics, chemistry, and physiology, laws of matter and of mortal mind, had never been formulated, and were unknown. Even names for these asserted laws did not exist. In those days, people all over the world believed that every event in the physical world was brought to pass by the intelligent action of some unseen higher power, either beneficent or malevolent, or of a higher power manifesting first the one and then the other of these dispositions. The majority of people in the world believed that there were many such higher powers, and these people were polytheists. The Jews, in Bible times, believed that there was only one such power and were monotheists; still the vast majority of them be-

lieved in a God who, they thought, brought to pass both the good and the evil of human experience, and they believed that he exercised a personal control over the events of the physical world and in the lives of men. Hence, although the beliefs of the people of those times were far from correct in many particulars, yet the thought of the entire world in biblical times was favorable to the belief that any desired change in so-called material conditions might be brought about by mental action, that is, by prayer or sacrifice, or both, to some unseen higher power. Hence, when the prophets and apostles of the Bible and the early Christians exercised their understanding of the true God to heal the sick, or to perform other so-called miracles, their mental work was not opposed to anything like the degree that such mental work is now opposed by fixed beliefs in the most active portion of the world's thought as to the integrity and invariableness of physical conditions and processes in the human body and in the outer world.

“However, as more and more of the world's people come into the understanding of Christian

Science, the thought of the world will be more and more educated to understand that so-called matter in all its manifestations is but an objective state of general mortal mind, and so is nothing more than a fluid belief, instead of being a fixed and integral entity. Hence, it will more and more come to be understood that all the conditions of so-called matter, whether in nature so-called, or in the human body, are subject to control by the understanding and application of the presence and power of divine Mind. As more and more people reach this understanding, and drop their old beliefs in the supposed fixity and invariability of so-called physical laws, it will surely become easier and easier, in so far, to heal the sick and to raise the dead, and thus realize and fulfil the Master's promise to his disciples: *'He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do because I go to the Father.'* "

"Mr. Williams, your explanation, coupled with what you have previously told me about Christian Science, appears entirely reasonable. Now will you permit me to ask another question? How

could general mortal belief affect me, if I did not believe that there is such a thing as general mortal belief?"

"Your acceptance of matter as a reality is equivalent to the acceptance of the entire misconception or mental mistake. Your acceptance of disease as a reality makes you liable to the entire so-called law of disease, consciously or unconsciously, through erroneous mental action. For instance — I know of a lady who, when out walking one day, noticed the sign of a contagious disease posted on a house on the opposite side of the street, and, as she had a great fear of this disease, she at once covered her mouth and nostrils with her handkerchief, and hurried away; still, in a few days, she was taken with this same disease, although up to that time she had been in the best of health. Now, if you stop to think a moment, you will see that she caught this disease, not from a material microbe through the mouth or nostrils, but rather through a mental microbe, *fear and false belief*: that is, through erroneous mental action," said Mr. Williams.

"This may or may not be so, but you failed

to state whether the lady expressed herself as to whether or not she believed in the reality of matter or disease. I am inclined to think that she did not give that point a thought," said Dr. Thompson.

"Perhaps not consciously, but the mere fact that she feared this disease shows that she accepted it as a reality, as no one would or could fear that which he was sure did not exist, and through this admission of the reality of matter and disease, this lady became the servant of, or was in bondage to, this erroneous mortal belief, *alias* mortal mind, *alias* the devil; and the will of this untruthful mind, or father of lies, was manifested in her as the sickness she feared. Paul's statement in Romans (6th chapter, 16th verse), '*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*' plainly shows our liability to be governed erroneously by believing in the reality and power of that which has no reality."

"Mr. Williams, your statement regarding the catching of disease through erroneous mental

action, false belief, or through fear, is somewhat startling to me; yet if your statement is correct, it would explain many things regarding contagion that have happened in my many years' experience as a physician that were a mystery when considered from my old point of view. If, however, your statements are correct, why have they not been given to the world at large?"

"Dr. Thompson, in 'Science and Health,' Mrs. Eddy has explained to the world at large the true relationship of God and man, also the non-existence of matter and the unreality of sin, sickness, and death; but the world at large does not seem willing to accept her statements as true, and I think it is mainly because, in times past, people have been educated to believe in the reality of matter and all its fruits, such as sin, disease, and death," answered Mr. Williams.

"I cannot at all agree with you regarding the unreality of matter; and this may be, as you say, because of my lack of understanding. However, I am willing to pass that question at present, as I am very much more interested in your statement concerning the action or non-action of the

things we eat on the body and its organs; and if your statements are correct, would I not be justified in advising a patient, who is a sufferer from stomach trouble or dyspepsia, that he may eat anything he chooses, even those things which he has proven distress him?" asked Dr. Thompson.

"We will speak of the question of the unreality of matter later. Your present question is somewhat at fault. No man has ever proven that the things he eats can distress him. Remember, the things we eat are inanimate, and any action or effect seemingly from them is brought about through erroneous mental action,—through our own and the general mortal belief concerning this supposed action or effect. You may not be willing to admit the truth of these statements, but, as for myself, I am fully convinced of them through actual demonstration, as I have already explained to you, and I am certain that we may eat anything without harm, providing we fully know the great truth that there is nothing unwholesome of itself; but to him that thinks and believes anything to be unwholesome, to him it is unwholesome. Or, whether he thinks a thing unwholesome or not,

he may get seeming bad effects through general mortal belief unless he distinctly knows that there is really nothing unwholesome in God's universe. As Shakespeare aptly expressed it: '*There is nothing either good or bad but thinking makes it so.*' This ought to show us where the trouble lies, and why it is that many things which we eat seem to produce evil effects in one person and the opposite effect in another. Yet even though I am positive that none of the things that we eat have any power to disturb or distress man, I do not think it would be right for me to cause my brother who does not understand this fact to stumble by advising or compelling him to eat those things which he believes distress him; for if he knows not the truth, the things he eats will seem to act according to his belief and the general mortal belief about them.

"This also explains why a drug seems to act in so many different ways, and I am sure that you now see that this seeming difference is not because of the drug but because of the different states of thought of each individual. It also makes plain why the same drug given to the same person at

various times affects him differently, and also why a drug seems to lose its efficacy in what are commonly called chronic cases, and why it is that these cases seem to improve for a short time after each change of medicine. It is not the drug at all, but is the state of thought of the patient, and, in a measure, the state of thought of those around the patient, that produces the change. For instance, a patient comes to a doctor for help. The doctor prescribes a remedy. If the patient has sufficient faith in the doctor or his drug, and the conditions around the patient are such that he is made to believe that he is getting well, he is soon over his trouble and gives the drug all the credit. If, on the other hand, he has little or no faith in the doctor or his drug, and the conditions are such that he believes he is not getting better, he does not improve, and, in due time, the doctor is told so, and the doctor then changes the medicine, and, in most cases, the change of medicine is followed by a change for the better, at least for a short time, and then the old conditions are again in evidence. The doctor then changes to another drug, and the change brings on another

improvement, and so it continues; the drug is not the cause of the change for the better, but each time a change of medicine is suggested, it gives the patient hope, and it is this hopeful mental condition that brings about the change. Still, as time passes and the patient does not gain as fast as he thinks he ought, this hopeful thought changes back to the old hopeless thought, and again the same old condition is present. If at any time the patient could have had faith and hope enough in the drug or the doctor, or in himself, to believe that he was going to get entirely well, he would have experienced that condition, and would have thanked a senseless drug for his deliverance, when in fact it was the changed condition of his thought that brought about the change. And yet, persons who claim to have been healed by the drugging system are not healed, in truth, but have merely changed their beliefs; that is, whereas they formerly believed themselves sick, they now believe themselves well, and they know nothing at all about the mental process by which they were made sick, and do not understand the mental action by which

they were restored. Those who are healed by drugs are ever liable to a return of the same disease." Mr. Williams now looked at his watch and remarked: "I think I have said enough for one night, besides, it is getting late, and I must return home. I hope my talk has enlightened you somewhat, Dr. Thompson."

The doctor looked up and said: "You surely have made many things plain to me and I can heartily repeat King Agrippa's reply to Paul, '*Almost thou persuadest me to be a Christian*' — only to this saying I would add the word '*Scientist*.'"

Gretchen looked up at her father and said: "Oh, papa, are you not yet fully convinced?"

"I cannot as yet agree with all that has been said to-night; still I will say this, that the more I hear about Christian Science, the more reasonable it becomes to me."

"But why can you not accept the whole of this beautiful teaching when so much has already been proven to you?"

Dr. Thompson made no reply, so Mr. Williams said: "Miss Thompson, wait patiently on the Lord, for patience must have her perfect work."

"Yes, daughter, we must wait patiently, for we know that the seed that has been planted is good, and the soil wherein it has been planted is good, and it must and will bear good fruit."

"Wife, I must admit that I am much wrought up about Christian Science, and hope soon to sufficiently understand its Principle, so that all doubt will be destroyed; in fact I wish we could have another talk to-morrow evening, as I very much dislike this unsettled condition that I am now in, and if Mr. Williams can give us to-morrow evening, I shall be pleased to arrange my affairs so that I can remain at home."

"Dr. Thompson, if you wish me to come, I shall be pleased to do so, as I am sure that you will soon be fully convinced that Christian Science is the same truth that Christ taught his disciples."

CHAPTER XII

THE BLIND SEE

Dr. Thompson, it could plainly be seen, was very ill at ease as he arrived home the next evening from his daily visit to his patients. Gretchen noticed that he had come home earlier than usual and repaired at once to his office, and she remarked to her mother, "It seems that papa has not yet gotten over the effect of his talk with Mr. Williams."

No, daughter, I do not think he has, for he is very much more quiet than usual."

"But I don't see any reason for his being sad or low-spirited. I should think that he would be thanking God for the glimpse of truth which he got last night."

"Gretchen, dear, your father is a very tender-hearted and conscientious man, and the thought that, by his ignorance of the power of thought, he may have been partly or wholly to blame for the ills of his patients, many of whom were his

own relatives and dear friends, would naturally make him sad."

"I am sure you are right, mamma; for some of Mr. Williams' statements shocked me, and yet I had known of these facts for some time."

"I too have, in a manner, been conscious of these things, but not until it was plainly expressed in words did I see the seriousness of the offense of prescribing poisonous drugs; but it is never too late to begin life's problem aright, for God has given us the power to erase our past mistakes and begin anew, the same as a child at the board can erase an example that is wrong; for we are told that if we turn ourselves to Him, God will not remember our iniquity."

"Oh, mamma, how good and helpful it is to know this."

Dinner now being ready, Gretchen called her father, and, as soon as they had finished, they all went into the parlor. Mrs. Thompson was the first to speak and said: "Frank, you are very quiet this evening."

"Emaline, I have had a hard day of it; I have been terribly wrought up."

"In what way, dear?" asked Mrs. Thompson.

"Why I could hardly force myself to visit some of my patients who are seriously ill, for fear I would injure them by my wrong thoughts, and I tried hard to be cheerful wherever I went, but I was not very successful."

"Cheer up, dear; let the past bury the past; live only in the present. You know every cloud has its silver lining, for the sun is shining, even though the clouds seem to have put it out."

"Wife, you make me ashamed of myself. Here I am a strong man, with health and plenty, sorrowing over my lot, while you are hopelessly —"

"Stop, Frank, you mistake. I am not hopeless, but just the contrary; in fact, the conviction is fast growing on me that I shall soon regain my sight."

"Wife, your faith is beautiful, yet beyond my understanding."

"My faith is not so wonderful when you consider that I understand God to be all-powerful, all-good, and an ever present help."

"But why have you not been healed?"

"Because I do not fully realize that the good

and perfect alone is real. Yet it is so very plain that, if God, good, was first, and made all, then from the very nature of His being, He could not have made evil."

The doctor looked from his wife to his daughter and sadly shook his head; but Gretchen smiled and leaning toward her father whispered, "Papa, don't let mortal belief govern you, but be governed by Truth"; then aloud she asked, "Papa, what time have you?"

The doctor looked at his watch and said, "Just seven o'clock."

"You know, papa, Mr. Williams promised to come earlier this evening."

"Yes, I remember, but I hope that he will not show me to myself in a worse light than he did last night."

Gretchen walked over to her father and threw her arm about him and said: "Dear papa, you surely are in the valley of despair, but I think you have struck bottom, and now you will begin the climb up through the mists, and soon you will have forgotten the gloom of the valley, because of the brilliant sunlight on the mountain top." Then,

listening a moment, she added, "Was that the door bell or the telephone?"

"It was the door bell, dear. I think perhaps it is Mr. Williams. You had better go to the door."

Gretchen had already started and, a moment later, ushered Mr. Williams into the parlor. After a few casual remarks, Gretchen said: "Mr. Williams, papa is in the valley of despair, this evening."

"Dr. Thompson, is this true?" asked Mr. Williams.

"Yes, I am somewhat ill at ease," said the doctor in a sorrowful tone.

"One would think from your tone of voice that you had lost all your money or friends; is it as bad as that?"

"No, it is not friends or money; yet I seem to have lost something since I began to study Christian Science. I think I have lost my contentment."

Mr. Williams smiled and said: "If that is all you have lost, you ought not to complain. Why, when I began to study Christian Science I thought

that I had lost my God, but it was a false sense of God which I lost, and I profited greatly by my loss; for by this loss I gained an understanding of the true God; and so you will find that you will also profit by the loss of your false or erroneous contentment, for in proportion as you realize that the good alone is real, you will gain the peace that passeth all understanding."

"Mr. Williams, I hope so, and I believe that it would be of great benefit to me if you would explain upon what Principle or mode of reasoning you base your deductions, when you say that the good alone is real."

"A rather leading question, doctor, and one that necessarily calls for a lengthy explanation, because of the human belief in the reality of evil."

"You say, because of the human belief in the reality of evil. I cannot understand why you say 'belief.' One cannot help believing it, for there is proof in plenty that evil in many forms is with us. You surely would call my wife's affliction an evil, and yet, with this proof of the reality of evil right before us, you still assert that it is unreal, that is, mere belief."

“Your wife’s seeming affliction is not good. If it is not good, it could not have been made or ordained by God. If God did not make or ordain it, it cannot be real, since God is sole creator, and so what He did not make or ordain cannot exist. To be sure, your wife’s affliction appears; but appearance is no absolute proof of reality. Let me illustrate. A shadow appears on the ground on the side of a post opposite the sun. But that shadow has no substance; it is no thing, nothing. The shadow is merely the absence of light, the absence of something, a mere negation, nothing; yet it appears. As this appearance is no thing, no reality, so the appearance of blindness is no proof that blindness is a reality; in fact, when we consider that God made all, and that all which He made must be good, and that He is sole creator, we see that blindness cannot be a reality.”

“I believe I see a little light. Evil is only an appearance, and not a reality, it not being based on truth; and, when examined in the light of truth, this untruth loses even the appearance of reality and consequently is seen no more. Mr. Williams,

this question of the unreality of evil has been a terrible stumbling-block to me, for no matter what view I took, it seemed real, but I now see that it was because I had my entire attention fixed on the appearance. Another question that has arisen in my mind is, If God did not make matter and evil, and they are not real, where did they come from?" said the doctor.

Mr. Williams smiled and said: "This is one of 'the wiles of the devil'; for as long as we can be induced to meditate upon any phase of error, we cannot, while we are doing so, meditate upon, and thereby discover, the truth which will heal us. When a person first turns to the Christ Science, error first of all resists its being shown to the person that error is error, a delusion, or no-thing. Error, evil, devil, that is, our former habit of thinking, strives to hold our thoughts to the belief in the reality of our former convictions. But when, from the presentation of truth, we are on the point of conceding the falsity of matter and evil, and the falsity of the mistaken thought which conceives them, then error, to save itself from destruction in our consciousness,

takes a new turn and suggests to us the question: 'Well, if error, matter, evil, are not real, where did they come from, or where did the appearance originate?' This is one of the most subtle wiles of the one evil, the devil, to prevent us from giving that whole-hearted allegiance to truth, which would result in the higher thought of God and the rapid healing of disease. Let us remember that error is equally nothing whether apparent or non-apparent, just as darkness is nothing, whether apparent or non-apparent, and nothing never had an origin. When did error, nothing, become a truth, something? For erroneous thought, nothing, to ask when *it* began, that is, became something, is to *beg the question*, because when such a question is asked, the very question *assumes* that error, or erroneous thought, is something, and so that it did begin. Let us consider that, even if we discovered that evil had an origin, the discovery would not help us. So effort spent in this search is useless, for if we found what we were seeking, we would not be benefited thereby. Rather let us seek God, good, the reality, for each time we find or comprehend

a reality, be it little or much, we are correspondingly freed from the unreality. In 'Science and Health' we read: 'Truth, Life and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God.' (p. 243). Said Jesus Christ, '*Ye shall know the truth and the truth shall make you free.*'"

"Then salvation is *knowing*, instead of merely believing?" asked Dr. Thompson.

"Belief unsustained by reason and revelation is changeable, mortal, temporal. Belief sustained by reason and revelation, that is by Truth, becomes understanding, and understanding is changeless, immortal, eternal."

"Mr. Williams, you have clearly pointed out to me the uselessness of seeking the origin of a mistaken thought, because of the necessary unprofitableness of attempting to know the beginning of evil, of unreality, of nothing. Therefore, I have determined in the future to direct my efforts to the search for the truth, the reality, the something, the good, God, for I can plainly see that it is only by knowing the truth that I can hope to be free from error, and if you can say

anything that will make me more clearly see that the good alone is all, I shall thank you."

Gretchen and her mother were deeply moved by the doctor's words, as could be seen by the expression on their faces, but they said nothing.

"Very well, Dr. Thompson, I shall try to make you as sure of the allness of good as I am sure of it. It is very apparent to me that good, from its very nature and quality, must have been first, that is, always. Good is perfect, and perfection is the ultimate; there can be nothing higher. Perfection could not be the outgrowth of imperfection. They are opposite as to nature and quality. Neither can any imperfect thing hope to attain perfection, if perfection does not already exist. Good being cause, the creative force, the creator, it naturally follows that the effect, that is, all that was created, must be good like its cause. This absolutely excludes all evil from God's universe, from God, good, and His creation or expression. Let us view the universe from the standpoint of perfection, of Love. Perfection or Love could not have made or created anything that was less than perfect, less than lovely. Neither could

perfection as cause create anything less than perfection as effect. So everything we see or know of God, good, and His creation must be perfect and good and lovely. Imperfection, evil, or hate, become possible only as misapprehensions or mental mistakes, and this misapprehension gives them the only appearance of reality, be it much or little, that they ever had. The First Cause or Principle must also be Truth, and Truth as Cause must again be truth in effect. If this were not true, man as effect could not know truth when it was presented to him. Therefore these qualities must be inherent in man, in individual consciousness, else he could not know them. Let us see if this can be true. I have fairly shown that the First Cause, God, must be good itself, perfection itself, Truth itself, Love itself, All-intelligence itself, All-consciousness itself; and for the All-consciousness to embrace evil would contaminate it as good, to know imperfection would destroy its perfection. So we see that neither evil nor discord can be a part of God, or of His creation. Therefore, they must be classed as unrealities, illusions, or misapprehensions, if classed at all. Man

as individual consciousness *expresses* the All-consciousness, that is, God. Starting from this platform, let us take a specific mortal and see how much reality there is in the error that mortal seems to be manifesting, that is, expressing. Jesus said: '*Why callest thou me good? None is good, save one, that is, God.*' At another time he said: '*Be ye perfect, even as your Father which is in heaven is perfect.*' Therefore if the Father, the Cause, is perfect and good, it must follow that each individual effect of the Father must be perfect. Then the imperfection that any mortal seems to be expressing must be erroneous because imperfection is not to be found in the parent consciousness or divine Mind. How, then, shall we account for the many imperfections we seem to see manifested? They are primarily, one and all, the manifestation, expression, or embodiment of mortal mind, of general mortal belief; that is, the showing forth of erroneous mental action, the one evil, or evil one, and this erroneous mental action and its conceptions are what Jesus branded as a liar and the father of lies. General mortal belief and its erroneous manifestations as

cause and effect are untrue, hence unreal, and are no thing; and as we realize the allness of Truth and perfection and the nothingness of error and imperfection, we become conscious of or know the truth that sets us free from our enslavement to our former belief of life in matter. We are then working with the same Mind that was in Christ Jesus, and when working with this Mind, the good, the all-powerful divine Mind, we can free ourselves from our former belief in the reality of matter and from the erroneous apparent government of mortal mind, general mortal belief; and as we overcome mortal mind, matter, evil, error, with the divine Mind, Spirit, good, Truth, we are working out our salvation, and we gradually become possessed of that perfect consciousness wherein there is no imperfection. Dr. Thompson, have I made the all-inclusiveness of good more real to you?"

"Mr. Williams, you have made it very plain indeed, and why it is that I cannot this very moment accept and believe the entire teaching of Christian Science, is beyond me to explain; for I yet seem to hesitate to accept it, even though my judgment

tells me that it is the same truth that Christ taught his disciples," answered Dr. Thompson.

"Dr. Thompson, it is not so very remarkable that you cannot admit or accept all of truth at once. Few if any human beings can, in one or two evenings, throw off the effects of their years of erroneous belief or wrong thinking. Mrs. Eddy tells us in 'Science and Health,' page 485, to 'emerge gently from matter into Spirit.' I take this to mean that we should gradually work out of the mortal consciousness into the immortal consciousness. Paul said, '*I die daily*,' meaning thereby that he was each day overcoming something of his mortal consciousness, that is, his former erroneous beliefs; and these beliefs are many. For instance—general mortal belief claims that the ear hears, but it does not. It is the consciousness which hears; the physical ear is merely the false mortal sense of a faculty of immortal Mind. It is the same with the other senses. The eye does not go across the river and see the things on the other bank; it is the consciousness that reaches out and recognizes all that we see, and consciousness is really not depend-

ent on the body for anything; if it were, we could destroy consciousness by destroying the body; and if this were true there could be no immortality. The reason the blind do not see is because they are allowing themselves to be governed by general mortal belief, which claims that sight is of the eye, and that under certain conditions the sight can be destroyed; this is an erroneous or mortal belief, an untruth, a lie, yet it has its erroneous seeming effect on the blind because they believe this lie to be the truth. The truth is that sight is in and of the parent consciousness, God, and cannot be lost or destroyed, and is forever reflected by each individual consciousness; all that is needed is for the blind to realize this truth, or, because the Christ consciousness is universal, have another realize it very clearly for them, and thereby the belief, the lie, will be destroyed, and sight will be found to be as perfect as before the false belief was accepted. Sight, hearing, all the senses of man, being of the Father, and in Him, these faculties must also forever be present in the individual consciousness which reflects God, and which is the real man.

Every ill, discord, or imperfection is merely the outshadowing or embodiment of a belief, or lie, or mistaken thought, and when these erroneous thoughts are changed for the knowledge of the truth, the out-shadowed or bodily conditions must also change to correspond, manifesting harmony instead of discord. The organs of the mortal body are also erroneous pictures or shadows of divine ideas, and, if there seemingly be anything the matter with a so-called organ of the so-called physical body, it is not the real organ that is affected, but its physical symbol or shadow is merely showing forth the erroneous thought which is entertained about it. Change the thought by knowing the truth, and the physical appearance will again resume a harmonious condition. Perhaps now, Dr. Thompson, I have said enough so that you are able to grasp somewhat the truth of the statement that sight is a faculty of Mind, of God; and if sight could in reality be lost or destroyed, then a faculty of God would be lost; so true sight can not in reality be affected by a cold or by a strain, or by the oculist's knife. Mrs. Thompson's apparent condition is merely the

picturing forth on her sense of body of an erroneous belief which she has been led to accept as real and true; but if she can become conscious for a single moment, or if I can become conscious for her with sufficient clearness, or if we can become conscious together, that sight is not a faculty of matter, that it does not spring from matter, that it cannot be controlled by matter, but that sight is a faculty of Mind, and that Mind is God, and that no faculty of God can fail for an instant to be reflected in man, who is eternally God's image and likeness, in that instant she will be able to see."

Mrs. Thompson had been drinking in every word that Mr. Williams said, and now her body seemed to tremble and quiver, and the next moment she stood up and gave a glad cry and exclaimed: "My God! I can see! I can see!! I can see!!!"

With one accord Dr. Thompson, Mr. Williams, and Gretchen arose to their feet, speechless with astonishment. The next moment, Mrs. Thompson glanced from one face to the other, and when her gaze fell upon her husband's countenance with

its look of astonishment, she ran across the room and threw herself into his arms sobbing hysterically with joy. The excitement of all was intense, and tears of joy and thankfulness were present in the eyes of all, and for some time they were too much overcome for speech; but, after a few minutes, they recovered sufficiently to quiet Mrs. Thompson, who kept looking from one to the other and constantly repeating, "Thank God, I can see!"

Mr. Williams was the first to regain his composure and said: "Although my heart is almost too full for speech, I must say, I never doubted for one moment that Mrs. Thompson's sight would be restored. It was the suddenness of the restoration that caused my surprise."

Mrs. Thompson now spoke, almost exclaiming every sentence in her enthusiasm and joy:

"Oh, I knew it would be accomplished, for the conviction grew upon me daily, and when I realized that God, Mind, is my sight, and that my sight must be perfect because God's sight is perfect, I seemed to understand that nothing could possibly destroy God's ability to see, and if this

is true, my sight was at that very moment perfect, and that my blindness was only a seeming, in other words, a belief. The next moment I was conscious that I could see all that was about me, but, as I have often vividly pictured in mind our new home, I was not at once sure that I could really see. Gretchen, dear, your labor and Mr. Williams' labor, have not been in vain; and, husband, you now surely believe that Christian Science can do that which *materia medica* has called impossible."

"Emaline, I am confounded and awed. I feel as though I was in the presence of God himself," said Dr. Thompson.

"And you are," said Mr. Williams, "for God is ever present and we need only to rightly recognize Him to prove His presence by our works. God's work is already and eternally done. It is our work to prove to ourselves and this mortal world what He has done, by understanding and declaring the truth about Him and His works."

"Papa, you did not answer mamma's question as to whether you now believe that the practice

of Christian Science can do more for the sick than *materia medica*."

"I do not believe — I *know* it can. Last night, I said in the words of Agrippa: '*Almost, thou persuaded me.*' To-night, I must quote the words of James: '*Shew me thy faith without thy works, and I will shew thee my faith by my works.*' As you have shown me your faith by your work, by the 'signs following,' I am convinced, but I shall not be satisfied until I, too, understand."

"Oh, papa, I am so glad to hear you say that for your words tell me that my prayerful desire has been rewarded," said Gretchen.

"I feel that you wish to be alone in your great joy," said Mr. Williams, and, besides, I wish to acquaint my wife and Walter with the *good news* so I will bid you all 'good-night,' and will say, in the words of Jesus, our great exemplar, '*Father, I thank Thee.*'"

THE END



S0-BQE-864

